THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

Volume XV | New York, Wednesday, February 3, 1932 | Number 14

EDITORIAL BOARD

MICHAEL WILLIAMS, Editor
GEORGE N. SHUSTER, Managing Editor
MARY KOLARS, Assistant Editor
FREDERIC THOMPSON, Assistant Editor

JOHN F. MCCORMICK, Business Manager

EDITORIAL COUNCIL

CARLTON J. H. HAYES
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

TABLE OF CONTENTS

Catholic Press Month 365
Week by Week 366
Rich Men's Poverty 369
Sweet Are the Uses—.....Scrutin 371
Hither and Thither (*verse*).....Melville Cane 372
Social Order: An Address.....
Most Rev. P. Fumasoni-Biondi 373
When Nations Wrangle.....John J. McDonald 375
Transient (*verse*).....Anderson M. Scruggs 377
In the Country.....J. M. Campbell 378
Confiteor (*verse*).....Jeremiah K. Durick 380
The Thoughtless Thinker.....G. C. Heseltine 381
The New Vatican Library.....Igino Giordani 382
Communications 383
The Play .....Richard Dana Skinner 385
Books .....Grenville Vernon, Agnes Repplier, Harry McGuire, Vincent Engels, Marguerite Vance, George N. Shuster, J. Nicholas Shriver, jr. 386

Previous issues of THE COMMONWEAL are indexed in the *Readers' Guide* and the *Catholic Periodical Index*.
Published weekly and copyrighted 1932, in the United States by the Calvert Publishing Corporation, Grand Central Terminal, New York, N. Y. United States: $5.00; Foreign: $6.00; Canada: $5.50. Single Copies: $.10.

CATHOLIC PRESS MONTH

FOR A number of years, February has been "Catholic Press Month," during which a nation-wide effort to extend the circulation and increase the influence of American Catholic periodicals—from the diocesan weekly newspapers, with their millions of circulation, through the ranks of the weekly reviews and monthly magazines, to such stately organs as quarterlies like *Thought* and *Liturgical Arts*. The Catholic Press Association, which binds together the editors and business managers of practically all the Catholic organs of the country, together with the Press Department of the National Catholic Welfare Conference—assisted by the great main branches of that splendid army of Catholic Action, the Council of Catholic Women and the Council of Catholic Men—have united in a joint campaign. This year, as never before since at least the days of the World War, is there an obvious and immediate need for the greatest possible amount of energy, zeal and efficiency in this annual effort. With Right Reverend Hugh C. Boyle, Bishop of Pittsburgh, who is the episcopal director of the Press Department of the National Catholic Welfare Conference, leading the way with his inspiring message, it is to be hoped, and indeed it is to be expected, that the clergy as well as the laity will produce results far beyond all those gained in other years.

The motto of the campaign as adopted by the N.C.W.C. is "The Catholic Press As Catholic Action." This motto will require no elucidation for those who are at all familiar with the principles of Catholic Action, and with the function which the press should play —even if as yet it does not measure up to its full possibilities—through the manifold activities expressed by those two words, so full of potent meaning, "Catholic Action." A definite program of practical measures to express the spirit of the motto has been prepared by the Department of Social Action of the National Catholic Welfare Conference, and has gone to 149 Catholic colleges, 48 seminaries, and 24 Newman Clubs, which are coöperating in a year-round program of Catholic Action. This program is applicable to other organizations and groups, and even to individuals, who are not connected with the institutions formally united with the N.C.W.C.'s program, but who may wish—as indeed they should wish—to take part in this movement. And the very first of the nineteen suggestions offered is of peculiar importance, namely, that all organizations or individuals willing to work in the campaign

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

should consult with the editors of their local Catholic newspapers or periodicals regarding the program best fitted in each case. There is such a wide range of literary interest, and so diverse are the groups of readers appealed to by the more than one hundred Catholic periodicals in the field, that no general program could possibly serve the best interests of the Catholic press. For it is of the essence of Catholicism not to be stratified in any one social class, racial element, or particular rank or place in society. Catholicism is like humanity itself in its diversity, complexity and universality, and the Catholic press reflects these many elements like a mirror with a thousand facets. With this principle recognized and followed, there is literally no end to the practical steps which may be taken by the friends of our press, the volunteer members of the peaceful army of Catholic Action.

Never was there a greater practical need. Many Catholic periodicals are threatened with the same fate which has already overtaken the organs of other religious bodies—suspension of publication, or complete bankruptcy. Advertising has fallen off; in many instances subscriptions have not been renewed; and other problems of the general economic depression face the Catholic press. And this in spite of the fact that never before was the need for the beneficent influence of the Catholic press so necessary; and never before did the Catholic press have so definite a message of social benefit to spread among its readers, both non-Catholic as well as Catholic, in expounding the economic and moral teachings of Pope Pius XI.

Most of the suggestions made by the N.C.W.C. Social Action Department are primarily intended for schools, colleges, seminaries, and Newman Clubs, and in addition to their immediate bearing upon the needs of the Catholic press, they have a great educational value, the full fruits of which will be reaped only in the future. For example, students are urged to have three addresses developed from topics given in a special article on the Catholic press published in *Catholic Action,* the monthly review published by the N.C.W.C., which addresses are to be followed by general discussion in each group. Other students are to prepare a symposium on various types of Catholic Action represented in eight or more of the leading Catholic magazines during 1931-1932, and in a diocesan newspaper over a longer or shorter period than the one designated for the magazines. Students are also led on to prepare brief statements of practical, specific methods whereby the laity may promote the Catholic press. These statements are to be consolidated when duplicate suggestions have been eliminated, and the revised statements are then to be sifted and tested in discussion. What emerges from this method is then to be distributed among the members of all the groups. Catholic editors are to be invited to give addresses to the students on a number of pertinent topics. In addition to these individual addresses, there is to be a special talk relating the story of the Catholic Press Association and its work, including such fertile activities as the Literary Arts Foundation of the C.P.A., its Circulation Vigilance Committee, and its Advertising Bureau. A similar service is to be done for the N.C.W.C. News Service, in addresses pointing out the breadth of the field it now covers, and the manner in which individual papers can best make use of the varied features provided by that excellent organization. In addition to these main activities, there will be a further report available on the work of the Catholic School Press Association, and also on the use and value of "The Catholic Press Directory."

These suggestions cover in the main what might be termed the interior educational work. Based upon this intensive campaign is another more public and general field of work. Public meetings are to be arranged to present speakers thoroughly equipped to address a general audience on the more important aspects of the Catholic press and its relation to the laity. Committees representing these groups are also to coöperate with all the clergymen who are arranging to give sermons during February stressing the necessity of the Catholic press today and the need for its support.

For our own part, speaking as a journal which occupies a special position in the field of Catholic journalism, occupying at least a small area on what might be termed the frontier of Catholic Action, where that frontier merges into the region of general secular activities, we urge our own readers, whether as individuals or as members of Catholic organizations, to exert themselves to the utmost during February on behalf of their diocesan and ecclesiastical press. Strongly desirous as we are that the sort of Catholic journalism which exerts an influence in the secular world should be much more widely cultivated, nevertheless we are convinced of the paramount importance of the Church's own press, that which cares for, instructs, entertains, elevates and educates the children of the Church. Without that consistent and persistent teaching and elucidation of Catholic doctrine, Church discipline, and Church news, the extension of the Catholic influence into the secular world would only be a flash in the pan. So with all our hearts we pledge our own efforts, and urge our readers to assist us, in making February, 1932, uniquely successful in promoting the Catholic press.

WEEK BY WEEK

MR. STIMSON will go to Geneva to take a hand in the disarmament conversations. What can be expected of these is, unfortunately, much the same thing as one might anticipate seeing amidst a flock of dogs each growling over a bone. During the past decade —supposedly characterized by desires for peace—Europe has been divided into compartments locked tighter than ever before in history. National feeling is today primarily a matter of consciousness of separate industrial organisms, each

Disarmament

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of which is supposed to keep a population alive. Several of these organisms have been quite illegitimately endowed with other people's goods, through treaties and similar arrangements; others are bitterly conscious of wrongs endured. Today we see that this arrangement is gradually but surely heading for complete bankruptcy. It simply will not work. Yet nobody sees a way out. A groping after some solution therefore goes hand in hand with determination to rely upon military defense. Besides, this defense is an aid to industry. Armies supply work for many thousands of men, at a cost—of money and sentiment—lower than that afforded in the name of social insurance. What the United States expects to accomplish in such an atmosphere is far from clear.

AND YET there are many hopeful signs. In a paper written for the current *Nineteenth Century and After,* Colonel T. M. Cuninghame makes the excellent point that fear of Russia is one of the chief reasons for anxiety on the Continent. To his mind, and incidentally to ours, the Soviet signature at the bottom of peace pacts means very little. The average Russian is convinced that his country is in danger of attack, and determined to prepare in the best manner possible. This psychology, the bequest of Lenin, Europe cannot ignore. But if this is true, military reasons themselves suggest a unification of western Europe on a basis of decent and defined armament equality. That Poland should have an army more than three times as large as that of Germany is preposterous. Awareness of these matters and desire to do something about them is growing. Thus Hitler has several times proclaimed to his more martial followers that "a war between European states under present conditions would simply mean opening the door to Bolshevism." And because of French Catholic interest in disarmament and pacification, the publishers of *La Vie Catholique* have proceeded to organize and publish a daily newspaper, the capital behind which has for the most part been contributed by the public. These may be small signs, but they are good ones.

A FRANK discussion of prejudices, discriminations and other difficulties between Protestants, Catholics and Jews in various parts of the United States will be held in Washington, March 7 to 9, by 500 of the nation's lay and clerical religious leaders. The Honorable Newton D. Baker, Mr. Roger W. Straus and Professor Carlton J. H. Hayes will make the principal addresses on the theme of "Religious Liberty and Mutual Understanding." The editor of THE COMMONWEAL had the privilege of suggesting this seminar, and the time and place were selected because of the Washington bi-centennial celebration which will begin on February 22 and concentrate the attention of the nation, it is hoped, on the principles in which this country was conceived. Liberty, and especially religious liberty, can be preserved only by the efforts of men of good-will, efforts to arrive at mutual understanding, to bring misapprehensions into the light, and very real efforts of forbearance. It is not preserved by laissez-faire; bigotry and ill-disposed ignorance of all grades from Klanism to Communism is constantly at work, not to minister simply to its own, but to foster class and factional hatred and warfare. For all who would be interested in the forthcoming seminar, printed preliminary programs are available by applying to the National Conference of Jews and Christians, 289 Fourth Avenue, New York City. A data book being edited by prominent social scientists, educators and religious leaders for use at the meeting in Washington may also be obtained.

Religious Liberty

A REPORT revealing the astonishing extent of the child-labor evil in Colorado, was read to one of the committees of the recent Colorado White House Conference on Child Health and Protection, by Thomas F. Mahony, chairman of the Colorado Knights of Columbus Mexican Welfare Committee. For a decade Mr. Mahony has been one of the most intelligent and devoted students in this field, and his paper is a careful digest of the findings of several investigating bodies of the highest disinterestedness and responsibility: the Children's Bureau of the federal Department of Labor, the Colorado Agricultural College, the University of California, the National Child Labor Committee, Colorado College, and finally the Mexican Welfare Committee itself. "In Colorado—all statements to the contrary notwithstanding—young children, six to fifteen years of age, are employed and work long hours under high pressure at hard manual labor in certain kinds of industrialized agriculture"; labor that "stunts growth, physical and mental." This, the opening assertion, is followed by six pages of data which leave no doubt of its literal truth. A list of "the leading industries profiting by child labor" includes "the beet sugar industry, the packing industry, canning vegetables or fruit products, and truck, melon, fruit and some other distributing in Colorado or marketing organizations." The figures cited, and the conditions described, in the report, deal only with the sugar beet industry. Its mode of exploitation of poverty-stricken families, by means of contract labor which takes in the women and children as well as the men, is presumably typical of them all.

Child Labor in Colorado

A VERY large proportion of the families are of Spanish and Mexican stock recruited from "Southwestern states along the border." Japanese and Russians also swell the total of the unadjusted or unrooted groups who must accept the starvation wages offered under the contract system. The price per acre—in recent years it has ranged from $21 to $25—has given the average laboring family less than $666 a year, and "the wage slash made this year, 1931, will reduce the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

yearly earnings . . . approximately 25 percent." The results of overwork and underpay, entailing, of course, bad living conditions, are reflected in an appalling child-mortality rate. Important, if less vital, is the strain put upon state and local charitable agencies. And very vital indeed is the effect upon the children who manage to survive the nine to fourteen hours of daily labor, in season, and the undernourishment, "overcrowding, lack of good water, screens and sanitation." The mere routine of their lives, arranged as it is about the spring and fall labor seasons, prevents any satisfactory continuity in their schooling—as witness the testimony of one county superintendent after another, noting characteristic absences of 200 or 1,000 or 1,500 pupils for periods ranging from six to ten weeks; as witness, too, the retardation figures, which have reached as high as 94.7 percent. But when one reflects, besides, upon the statement that many of these children "are unfitted for life by a grinding toil that 'blights the young promise of a child's powers and makes real education impossible,'" one realizes how indefensible the situation has become. The report closes with brief but highly succinct ascriptions of blame: "Contract labor is brought into the beet-growing end of the sugar industry by purely selfish business considerations." That the school-attendance and child-labor laws are not honestly enforced is declared to be "due partly to motives of 'political prudence' on the part of public officials who fear the power and influence of the industrial, business and other interests that profit by the present bad conditions." Practical reform measures are suggested, and "decent public opinion" is movingly invoked to outlaw the whole detestable practice of contract exploitation. With such courageous and outspoken leadership, it should succeed.

The Vatican Library

TOO LATE for inclusion in Count Giordani's article on other pages in this issue, a letter from him has come to us from Vatican City descriptive of the recent disaster in the library. The letter is valuable as a definite account of the disaster, and as a postscript to Count Giordani's article, so it is here printed in full: "Only a portion of the old library collapsed on December 22; new stacks, the cataloguing department, the stacks of the manuscripts were untouched. In the building, constructed too hastily under Sixtus V by the architect Fontana, a portion of the roof fell into the Sixtine Hall, where the mass of masonry broke the floor and fell into the Reference Library beneath. Part of this, under the weight, yielded and fell in ruins on the ground floor. The main walls remained intact.

"A BOOKCASE, from the Sixtine Hall, with seven manuscripts, fell down; but they were recovered in a few hours. A huge cup of malachite, given by Nicholas I, and a vase of Sèvres porcelain, given by Napoleon III, were destroyed. As to the volumes of the Reference Library, which contained about 65,000 books, only 15,000 fell with the ruins. They belonged to the sections on Germany, Canon and Civil Law, Historical Reviews, History of Popes and Cardinals, Rome (city), and a part of England. Of these only 5,000 or 6,000 can be considered lost: the others were recovered. The books shelved along the main walls of the Reference Library were rapidly removed and put in order in the new stacks, under the direction of Monsignor Tisserant, who for five days and nights directed the work of removing, digging, protection, etc.; so that, after Christmas, the library was regularly reopened to students. Now, the loss of volumes can be repaired; the building is being reconstructed. The only irreparable losses, as the Pope said, are the lives of five victims."

The High Cost of Cities

AT LENGTH one device seems to have been found for curbing the prodigality of city governments. The mere fact that in a recent crisis New York was obliged to pay 6 percent on an eleven-day loan and required to include good resolutions in the bargain is sufficient proof that credit is a rope having two uses. Other cities have made similar discoveries: indeed there are few communities which have not been forced to learn the truth that cash seldom grows on trees. If only the lesson were being memorized for future use! Economic waste, which is as responsible as any other thing for current economic disorders, flourishes with especial luxuriousness in places where taxpayers can be milked by politicians entrenched behind a non-tax-paying vote. Of course all do pay in the end, either because rents are higher or because the citizen who helps foot the bill retrenches in other ways. A free-spending municipality can, however, fool a lot of people a lot of the time. Naturally 6 percent money benefits nobody, especially when millions are needed to stop up a single hole in the financial fence.

Russia and Depression

THE DANGERS to world standards of living inherent in the conscription of the labor and resources of an entire nation as at present practised in Russia, and the openly avowed use of this vast, unified economic battering-ram for the disruption of the industries of other countries and the imposition of the Communist state on other peoples, is the theme of a report to the English Parliament by a member, the Duchess of Atholl, published recently in this country by Columbia University Press under the title "The Conscription of a People." This report is deserving of serious consideration. Men, women and children from a nation of 160,000,000, the writer points out, are the chattels of a bureaucratic government that takes from them possession of all the products of their labor and, imposing on them a life of unbelievable hardship and poverty, goads them by the passage of an unending stream of legislative measures to an in-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

human treadmill standard of production. "Russia has unbounded resources," says the writer, "her industry is directed by twentieth-century science and business capacity . . . operating twentieth-century machines . . . in confiscated buildings for which no compensation has been paid. Government control of foreign trade has enabled Russia to export at the moment most favorable to herself and most damaging to others. Under these conditions, Soviet Russia can export at prices which bear no relation to true value and under conditions wholly without precedent." Considering this indictment and the general testimony from Russia, even of its partizans, one may well reflect on Russia's contribution to the world depression and unemployment, and on the measures of self-protection to be taken by any nation seeking to reëstablish commodity prices and the standard of living of its people; not to speak of the preservation of their freedom.

For Lewis Carroll's Birthday

MR. CHESTERTON says that, however any two Dickensians begin a discussion, they always end up by shouting their favorite quotations at each other. That is almost his test of a Dickensian; and we here endorse it as our test of a Carrollite. The last week, within which fell the hundredth anniversary of the birth of Charles Lutwidge Dodgson, brought forth a power of analyses and appreciations in the press, all designed to show how logical, in the English mode, was the illogicality which transformed this prim Victorian don into a master of light and deathless nonsense; how tender was the touch that limned Alice, "child of the pure, unclouded brow and dreaming eyes of wonder," for the delight of all succeeding children; how wise was the wisdom of Looking-glass Land; and what not. We prefer to quote; and we suspect, moreover, anyone who can't match us line for line. How many of these recondite savorers know offhand what the Duchess said to her little boy? How Humpty-Dumpty's song ended? How the Red Queen taught arithmetic? How many can pound the table to the White Knight's chantey? A very good teacher at a very good school of journalism uses, as a final condemnation to his fledgling writers, the dread charge, "You don't know your Alice!" That man is a real civilizer.

American Art

THE LARGEST window of precious glass in America has recently been installed in the Sacred Heart Church at Shady Avenue and Walnut Street, Pittsburgh, Pennsylvania, and what is remarkable besides its record size is the fact that it was entirely made in the United States. It is the gift of Mr. and Mrs. John F. Casey and is part of the exceptionally fine stained glass for the entire church being executed under the direction of the Reverend Thomas F. Coakley. The façade window, to which we have referred, is as lofty as a six-story dwelling, and in fact is the third largest in the world. It memorializes the missionary activities of the Church in the United States and the explorations and discoveries of her sons. The glass, which is a product of the George W. Sotter studios, is in the best tradition. The surfaces of the fragments are wavy and, acting like many concave and convex lenses, give a living quality to color tones. This is obviously superior to flat glass where the deepening of colors by increasing the pigmentation in the glass, arrests the passage of light and kills the intensity of hues. The uneven glass has a further advantage in that the sun's rays in some cases converge and in others diverge, so that an indescribable mingling of the colored beams results, which changes with every change in the light, like the flowing modulations and chords in the music of an organ or orchestra. It is further interesting to consider that this stained glass is for the joy and inspiration of many ages and generations, because precious glass will outlast the hardest stone mullions that enclose it. The Church, patron of the arts, is to be congratulated on this sponsoring of such a beautiful art in America.

RICH MEN'S POVERTY

TIMES of stress bring to the fore the inevitable question: why do not those who are relatively wealthy give away their fortunes to aid those who are poor? Of course the query is well put. Parting with something one has to relieve the suffering of others would almost seem the most fundamental of all Christian ethical maxims—a rule so utterly simple, and yet so universal of application, that one could deduce a whole theory of social conduct from it. Nevertheless, under existing conditions, it is by no means easy to relieve distress with benefactions. If, for instance, a very rich and successful man decided, one afternoon, to part with all he possessed, the results might be generally very different from what had been expected.

Very probably the greater portion of his wealth would consist of stocks in corporations with the management of which he is closely identified. To sell out might mean a marked further recession of security values, injurious to thousands besides himself. A change in management could then also bring with it a lessening of confidence in the organization and other losses of morale, which sooner or later would impair the status of workingmen and their families. Furthermore his usual—we shall assume—judicious expenditure of income had involved the upkeep of a domestic establishment, the support of various social endeavors, and benefactions to several idealistic undertakings. All these would necessarily suffer, and the last stages of our rich man's life might be worse than the first.

Nor are these limitations entirely a matter of the "capitalistic system." The point seems to have been made quite clearly in Our Lord's charge to the rich young man. He was to sell what he owned and give it to the poor, in order to be free of obligations in the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

order of practical life—in order to be perfect and to follow Christ. He was given a chance to stand with Mary and not with Martha. In all human probability, the Saviour did not wish to suggest that this step would be socially advantageous. He was thinking of His mission, and of the spiritual opportunity which was thus afforded to the rich young man. Thereby our attention was called to the truly important point: what counts primarily is not the disposition of material things but the regeneration of the soul.

How then can this be effected in the realm of social economics? We think it first of all a question of the objectives to which men of means and influence pledge themselves. These in turn cannot be judged or even seen clearly in individual cases. Nobody knows how any one leading citizen estimates, in private thought, the uses of the power which is his. But when we observe the workings of a social-economic order over a period of years, we notice quite clearly how the collective assumptions of a nation's leaders work out in practice. It is then possible to tell, with the aid of common sense, what is the balance between justice and injustice, charity and avarice.

Well, one important segment of the story is open to inspection as no other part of mankind's history is. The development of capitalism between 1870 and 1931 can be followed in minute detail with the help of statistics, studies and memoirs of unquestioned worth. We know that by 1870 the industrial system was firmly established, and that the social abuses it had fostered were ready to evoke a world-wide protest from labor organized differently from what had ever previously been the case. But somehow, for all the victories of Socialism, the main issues were to be decided on another terrain. Inter-capitalistic conflicts resulted in the World War, the losses incurred in which were so tremendous that the "system" might well have been looked upon in 1918 as beyond repair. Nevertheless, the incentive to recovery was given by the United States, a new country relatively untouched by the conflict; and money was generously loaned to Europe on the theory that bread cast upon the waters would return.

So far so good. The capitalistic system might have accomplished the incredible and, clarified by experience, have risen to the status envisaged by late nineteenth-century social criticism, if the leading men of the United States had been properly qualified. They were relying, however, on economic ideas already badly shopworn and wofully inadequate. These ideas could not meet either an economic or a social test. Let us see what some of them were.

First, the theory that money could be loaned to Europe only at excessively high rates of interest was patently the result of blindness and greed. Three consequences have followed: the scale of European costs and prices had necessarily to rise to the level of costs and prices in the United States, but the impoverished peoples of the Continent could maintain no such scale; the price of money rose also in the United States, necessitating overinvestment in productive enterprise; and in order to safeguard these investments, a tariff policy was carried through which virtually deprived European debtors of the power to earn interest by work and produce. If American finance had resolved to supply Germany with capital at 3 percent, under rigid safeguards, the present crisis might have been avoided. The motive was pure greed; the results are catastrophic.

Second, the theory that production reposes upon an active and growing market for commodities and manufactured articles, and that therefore high wages were economically desirable was, of course, in part sound. But it was erroneous in so far as it meant that increased service from the worker was to be rewarded with goods demanded by his artificially stimulated appetite. In practice this meant increasing irresponsibility on the part of labor (reflected in the decline of labor organizations) and equally increasing irresponsibility on the part of capital. This last did nothing but accumulate the profits accruing to increased demand for goods at high prices.

Third, the modest investor was left totally without safeguards. The conduct of investment banking in this country during the past twelve years is an outrageous insult to integrity and common sense. It is not merely a matter of bond and stock flotations made with utter disregard for security and even sanity. Nor entirely a matter of inflated values. More fundamental still is the fact that the investment banker greedily fostered the machinery of speculation, made indifferent to verities as he was by avarice. Orgies of speculation are sometimes unavoidable, but it has been left to American financiers to evolve a philosophy advocating orgies of speculation. Not one single first-class man has, even yet, questioned the social value of the stock exchange. Such very dubious practices as short selling are still ardently defended by firms supposedly anxious to serve the public.

We shall conclude. No economic "system" could hope to survive such deplorable aping of the sports columns. The welfare of no people can for long endure the test to which leadership has exposed the United States for more than a decade. And we say: it is high time that some men, of money and authority, began to realize as much—to realize that while nobody expects them to throw their wealth away and revert to the primitive Franciscans, everyone is pretty well aware of current realities. One form of leadership is still available to the nation. Citizens may again begin to think of their government as that to which they may look for what they want. Doubtless the primary effect of this reorientation of opinion would be perilous and even baneful. But if it comes to that, the fault will not lie with the harassed, economically illiterate masses. It will lie squarely with those whom they trusted—with men who were highly honored and abundantly endowed, but in whom the soul proved incapable of rebirth.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SWEET ARE THE USES—

By SCRUTIN[1]

IT WOULD be a partizan thing *not* to report three trends evident in the political currents that have been eddying about Washington for the last two weeks. They stem from a sort of parent Gulf Stream which has been accumulating obvious volume and visible power for two and a half years. They seem at the moment to indicate the channels of its ultimate effect. The parent Gulf Stream, of course, is the bitter dissatisfaction with things economic as they have been since 1929. That stream laps close about the President, but it flicks, ever and anon, a saltily menacing wave in the direction of the shaky knees of this or that hitherto sacred cow of the Republican organization or of the school of economic and social thought which has been its main sustenance.

These gentlemen are not panicky. Panic is not in their nature. But at the moment they are holding on in muddled despair. They are holding on in hopes of the arrival of a Bluecher on their side or a sunken road on the other side. There has even been the counterpart of that myth about the Russian army that passed through England one midnight to save the men in Flanders fields. In its recurrent form it came *from* England, from the Court of St. James's, in fact, passed through Washington at a time darker than midnight and headed for Chicago, smoking a famous underslung pipe with its capacity for rescue doubtful. Individuals here and there have even professed to witness an angel fighting above the troops, as at Mons. Only this angel was over Northampton, Massachusetts, his armor was reticence, and his spear and pennon, prosperity of the 1924-1928 model.

Mere phosphorescent bubbles these myths may be, though they do serve to mark the hot and turbulent course of the parent stream. But they cease, these will-o'-the-wisps, when one follows the stream into the first of the main trends previously mentioned and beginning to be evident with the Jackson Day dinner and meeting of the Democratic National Committee in Washington last month.

Throughout that meeting there was no evidence of the sunken road of dissension which has so often plunged into bloody ruin all their own the gallant charges of the Democratic shock troops. Furthermore there was much evidence to show that these same traditional victims of dissension had this time so explored the terrain in front of them as to feel assured that no sunken roads exist.

Hence the most important of political currents, as I write, is toward the election of a Democratic President next autumn. And the wave that heads the tide is sentiment for Franklin Roosevelt. The first observation is based upon the recognized size and power of the anti-Hoover and anti-Republican stream, the muddled despair of those who would control it, and, in combination with this, the evidence of organized and united, if not yet coherent, leadership in the Democratic ranks. The second observation is based on a highly factual report in the New York Sunday *Times*.

Following the death of Dick Oulahan, chief of the Washington Bureau of the *Times* and knight *sans peur et sans reproche* of Washington correspondents, the burden of this Washington story fell upon Jim Haggerty, who has spent most of his valuable years on the *Times's* local political staff. Jim is perhaps not as handsome as Dick Oulahan was. He may not be able to call as many people in Washington by their first names. But he certainly has as apprehensive a mind as his distinguished predecessor, he knows national politics in a fashion perhaps freer of the Washington slant and he has a very much more active and objective pair of legs, the last being by far the most important equipment for a good reporter. So the *Times,* with Haggerty in charge of the story, carried a poll of members of the National Committee. It quoted forty-five of them. Result: Roosevelt, twenty-six; other candidates, ten; non-committal, nine.

Of the other candidates, Governor Ritchie of Maryland, Jim Reed of Missouri, Governor White of Ohio and Governor Murray of Oklahoma each received two votes; and Senator Barkley of Kentucky and Alfred E. Smith, of the big heart of New York and the heart of so many other big cities, received just one each.

Like all polls this is but a straw. But straws show how the wind blows, and this one shows clearly what other correspondents tried to describe in less definite terms, that Roosevelt is way out ahead at this stage. The votes came from a good cross-section of the country, North, South, Middle and Far West, from crowded industrial and ruminative agricultural sections, and, more important than its mere figures, it showed at least one other definite trend, which brings this political weather report—cyclones possible—to the second of the three elements promised for consideration of the parish.

That is, that the bitterness that marked the 1928 campaign will not appear in 1932 if the Democrats have anything to say about it. No strength at all was manifested for Governor Smith, save in the gallant state of Rhode Island. Only little Rhody remained of all the stout band that fought and bled for him in the old Madison Square Garden of 1924 and that fought and died for him in 1928. Even the papers—denounced for their effort by Chairman Raskob—which have most sedulously sought to spread the idea of a Smith-Roosevelt or Roosevelt-Raskob feud, found no

[1]This article is written by one of the most politically experienced of American newspaper correspondents.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

support for Smith among the committee men and women at the meeting or in their tabulations of so-called anti-Roosevelt opinion in the states.

So impressive was this lack of definite support for Governor Smith, taken in conjunction with Chairman Raskob's formal denial of any anti-Roosevelt bloc, that one veteran correspondent remarked at the close of the meeting that he would not be surprised to see a statement from Governor Smith supporting the Roosevelt candidacy at almost any time now. There has been friction between the Roosevelt staffs and the Smith staffs. There has been friction between Mr. Raskob and Governor Roosevelt's supporters ever since Governor Roosevelt opposed the selection of Mr. Raskob as national chairman for the campaign of 1928. It may break out again. But all the indications, surface and submerged, at Washington were to the effect that these two branches of Democratic thought had acquired the hitherto Republican trick of accommodating their differences in the face of the common enemy.

Certain other manifestations of this trend should be mentioned. The most obvious was the willingness of Chairman Raskob to refrain from pressing his prohibition reform proposals. If he yielded to *force majeure,* he yielded gracefully, even enthusiastically. Those most capable of judging this situation say that Raskob had a mighty good case, but that he recognized that the Roosevelt handling of the prohibition issue in New York state, where he stood firmly on a wet platform yet never stressed the issue, and thus won the largest vote ever given a Democrat in dry up-state communities, may have a very distinct political value this year if it is handled tactically in the Roosevelt way, and strategically as outlined in the Raskob letter to the committee which was referred to the National Convention.

Again, there was a very amusing exchange between James M. Cox of Ohio and Carter Glass of Virginia. Cox in his dinner speech demanded that the South "recall its political pastors to their pulpits." Heatedly Glass replied in public, and more heatedly in private, that the Ohioan would speak with better grace had his state smitten the Anti-saloon League—that cohort of the Philistines—as Mr. Glass and his Virginians have smitten Bishop Cannon. Mr. Glass, the Southerner, was angry that his Northern brother had not struck a blow against bigotry, as had he. That is a surprisingly hopeful rivalry in virtue. It has long been an open secret that those politicians, even the Irish Catholic politicians of Tammany Hall, who were most rabid in support of Smith four years ago, then had quite enough of that kind of politics. If Smith is being urged to run again, the urging comes not from those who racially and by training are his closest kin, but from those liberals of an intellectual rather than an emotional cast who hate to give up an inspiring idea.

It may irk American Catholics to admit that a Catholic not only cannot but should not run for the Presidency. They will find some consolation in the third main trend of thought recently manifested. It is a trend that plainly displays the widespread abandonment of the Utopian belief in economic panaceas, implied in the promise that the Republican party and the engineering mind together would lead us to a land where the chicken in every pot will be cooked in milk and each man will have two automobiles, one, presumably, for his wife, and the other for his sweetie. The promise to "abolish poverty" heard in 1928 needed no pragmatic test for those who remembered another statement—"The poor ye have always with you." And as to the engineering mind—well, it should be a great consolation to those who think that education embraces more than training, to find so many of their fellow countrymen escaping from the tyranny of unbounded belief in the slide rule and commission statistics.

Those who believe that character and morals make morale, even happiness, in the face of suffering itself, cannot but be glad at the shattering of an idol before which so many have bowed in the belief that a mere trick could cure all ills, provided only it were a "scientific" trick, and no matter how reprehensible or cruel the means of its performance. The magicians did produce horseless carriages and wireless telegraph and iceless refrigerators. But if recent events can convince men and women that the engineering mind cannot "scientifically" produce loss-less profits, they may even come to realize that immutable if intangible factors impair the soundness of such other "scientific" concepts as childless marriages. Many of them might even become philosophers, lovers of wisdom. We might even have a political campaign in which the truths dear to many hearts were not twisted on the shameful rack of expediency at the cost of decency.

Even a small advance in such a direction over the dire level of 1928 would indeed prove that the uses of adversity are sweet uses.

Hither and Thither

The way of snow is hither and thither,
The restless way of to and fro,
Impatient of the fixed, the mean,
Too accurate law of strict machine.

The way of snow is hither and thither,
The twisting way of criss and cross;
Needles ply, the fluent threads
Gather and join; the wonder spreads.

The way of snow is hither and thither,
The fitful way of slant and stray;
It spins a cloth of powdery spume,
Wind's the shuttle, sky the loom.

The way of snow is hither and thither,
The floating way of drift and lift.
Perceive
The flaky weave!
Divine
The white design!

MELVILLE CANE.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SOCIAL ORDER: AN ADDRESS

By the MOST REVEREND PIETRO FUMASONI-BIONDI

We count it a privilege to be able to reproduce here in full the address of His Excellency, the Apostolic Delegate to the United States, which he delivered at the last meeting in New York of the National Catholic Converts League. In its leading editorial last week, THE COMMONWEAL *spoke of this meeting, which was also addressed by Mr. John Moody, and of the movement which is under way, inspired by the exhortations in the encyclical of Pope Pius XI and in the address of the Delegate, to form a national League of Social Justice. Further news of this development will be given from time to time.—The Editors.*

DEAR Friends of the Converts League: It was with real pleasure that I accepted your kind invitation. I am happy that I did, and I congratulate the league on this splendid meeting. It is a very hopeful sign to see you so deeply concerned with the great problems of justice and charity which were the subject of Mr. Moody's address. I listened to him with interest and with pleasure. I think his address very enlightening. I am told, and I can well believe, that there are few men in New York who can discourse on business with equal authority. What has pleased me most, however, is his attention to the moral and spiritual side of business; for, though men of affairs may not often reflect on it, business has a moral and spiritual side. It is encouraging when we see a man of Mr. Moody's experience and antecedents so deeply convinced of the practical value of the Holy Father's teaching. I thank him, and I am sure all of you will join with me in thanking him, for his interesting, well-informed, Christian discourse.

After his comprehensive address, you will not expect me to discuss the thorny problems of the economic order. There is the less need, since, through the kind thoughtfulness of a gentleman among you, each of you has received a copy of the present Holy Father's encyclical "On the Reconstruction of the Social Order." Study that document. Some praise it and do not read it. Some read it and do not study it. Let me urge you to make it your study and meditation. It is not a mere exhortation to the practice of justice and charity, but a detailed and specific program, needing more than a few hours reading to be understood and mastered. It is the pure gospel of Our Saviour, developed for the conditions of modern society by the highest and most experienced authority on earth. Its aims are world-wide, for it concerns nothing less than the reconstruction of the social order. It may seem at times to trespass on the sphere of the economist or the man of business; but it does not. The Church has received no mission to teach economics, or industrial methods, or any of the arts and trades which make the world machine go round. She has to deal with such matters only in case they touch justice, charity, religion, liberty. Except that she insists on the right of private property, the Church is not wedded to any economic system, any more than she is tied to any political system. God gave man his brain and his brawn to grapple with the great problems of life, but man must be ruled in his attempt to solve them by principles of justice and charity, and by due respect to human dignity. Always the welfare of mankind comes first. Economic laws cannot be admitted as an excuse for injustice and inhumanity.

The Holy Father teaches, in fact, that to create and maintain a stable, well-balanced economic life, the business world must follow the principles of justice and humanity; if greed unchecked continues to be the soul of the economic system, he solemnly warns, then beware of revolution. Surely the present situation of the world demonstrates the need for the doctrine of Leo XIII and Pius XI. Their doctrine is conservative, in the true sense, though it is sometimes denounced by the entrenched classes as radical or even revolutionary. It seeks not to destroy capitalism, but to root out the antagonism between capital and labor, which capitalism, as now practised, tends to foster. That is the central problem. It requires something more than an economic mechanism for its successful solution. The rulers of the economic world must have a deep conviction of the value of economic peace and a strong desire to establish and maintain it: they must join to a knowledge of human nature and a clear insight into economic processes the spirit of fairness and of good-will toward the many. Labor, on its side, is bound equally by the same principles of justice and must be reasonable in its demands. The working class, as recent history and present conditions sadly demonstrate, can be no less unjust, tyrannical and cruel than the capitalistic class. They can go so far, and have gone so far, as utterly to repudiate all moral law. Such a spirit will never bring happiness to the world. A class ruled by hatred may first devour its enemy, but it will then split into fiercely antagonistic factions. Charity, mutual respect, brotherliness, is the only way to human happiness. Class antagonism is the demon that must be exorcized. The aim of the Church is the harmonious coöperation of all classes, the establishment of economic peace. While the Church does not expect the millennium on earth, it points the way to the happiest condition which man can realize here below.

I believe America is ripe for ideas of economic peace. Unfortunately, Catholic social teaching seems little known to any class of society in America, to the workingman, to the capitalists, to the jurists, to the university men or to journalists. There is no reason, however, why the main ideas of the encyclical should not win the approval of most Americans. These ideas harmonize with their best characteristics, their fair-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ness, their humanitarianism, their democracy, their spirit of initiative, their opposition to Communism, their love of home, their love of liberty. While the ideas of the Holy Father are indeed Catholic, they are meant, not for the Church only, but for the whole world, like the Ten Commandments and the Sermon on the Mount. They are drawn from the Gospel and should appeal to all who claim the name of Christ. They are basically human and can be accepted by all who love justice and love their fellow man. They require, and this must never be overlooked, that justice and love go together: if we have not love for men, we shall not be just to them, for selfishness bends the judgment to its own bias.

If America accepts the principles of a just social order, and achieves something like a stable economic peace, one can hardly err in prophesying a happy future for its people. Here, if anywhere on earth, happy economic conditions ought to be the norm. To a great extent, they have been. Nowhere have resources been so abundant, so nowhere have the working classes fared so well, nor wealth been within the reach of so many. America seems to be the favorite of heaven, the Benjamin, the latest born. Providence seems to have reserved it almost as a second earthly paradise, where mankind may be happy if they follow after justice and charity. Ah, happy America, how simple and easy are your problems compared to the entangled conditions of sad old Europe! The present situation here is very bad, I know, but America does not know suffering as we of Europe know it, as the vast multitudes of Asia know it. Hence this first serious experience has plunged you into pessimism. But I would bid you to lift up your hearts. *Sursum corda.* Take courage, and give courage to the suffering world. America will lead the way to recovery. Your leaders will discover remedies for the present ills and, though the prophets have all been wrong, let me venture to say they will find remedies soon.

Already, it seems to me, men are showing more energy and resourcefulness in dealing with the depression. As the depression has been due mainly to greed and folly, it can be cured by good sense, and the spirit of justice and charity. As there is enough for all in this country, and the main trouble has come because there is too much, surely the problem is not insoluble. The depression will serve a good purpose. It will teach people to live more within their means. It will teach them prudence in providing for their families. I am hoping it will turn many to God, show them how to bear suffering, and convince them that, after all, earth is not destined to be paradise. I am hoping it will induce captains of industry, with their great business capacity, to apply their minds and their hearts to the economic problem. They are not seldom men of humanitarian impulses, generous with their wealth, when they have made it. Your philanthropic millionaires, in fact, are the admiration of the world. Let something of generosity rule them in business as it does in their charities, and they will succeed better in spreading social content. Let them concentrate their minds on the establishment of a just, durable social order, and they will go far toward bringing it into being.

If failure comes here, however, it will be the least excusable of earthly failures for there is here the greatest chance of earthly success. And failure would certainly be most dangerous in a democratic country like this, with its rooted ideas of equality, and the strong spirit of independence in its people. America now seems far from revolution, and it is far, I believe, and I thank God for it. This young country is socially very conservative, and with wisdom and a spirit of fairness in its leaders it will remain a model of stability and prosperity for the world. Let us hope that wisdom and fairness will prevail.

American Catholics must take their part in the building up of the social order. They have a most valuable contribution to make. Belonging to all classes of society and holding fast to Christian ideals of justice and charity, they already serve, and will continue to serve, as a balance wheel in American society. They are equally distant from Communism and from a heartless capitalism. Being mostly of the working classes, they rightly have the interests of the working classes warmly at heart; but they have no hatred of the wealthy classes, no desire to tear down, no spirit of revolution. As Christian faith decays in this country and radical ideas gain force, the sanity of the Catholic body will be appreciated more and more by thinking men, both among employers and in the great body of union labor in this country, which shows such great good sense and such moderation of spirit.

It is not enough for us to influence by example and by numbers. We must influence by the force of our ideas and by our enthusiasm. If a considerable group of Catholics first make themselves masters, and then apostles of the wise and noble social doctrine of Catholicism, we can begin to make the impression we should on the world around us. We can begin to permeate society with new ideas and a new spirit.

It needs only a few men with clear and fixed ideas, a few men with determination and enthusiasm, to start a movement. Why cannot a powerful impetus to apply Christian principles to economic life come out of this body? This meeting represents a good cross-section of American Catholicism, employers and employees, rich and poor, men and women of many callings in life, all devoted to the Church, all lovers of humanity, all desirous of making the spirit of Our Blessed Lord rule more and more over the hearts of men and over society. What cannot you do if leadership develops among you? Much indeed has already been done by Catholic Industrial Conferences and Study Clubs; much remains to be done to put principles into practice. Are the words of the Chief Shepherd to be admired only and not adopted as the first principles of our thinking and acting?

I am not recommending that the Converts League

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

make the economic question its special work; no, the Converts League has its own splendid field and will stick to it, as it should. But since it happens that I am here, as the representative of the Holy Father, and you take as your topic his great encyclical "On the Reconstruction of the Social Order," I feel an urge within me to recommend to you, earnestly and solemnly, to take this encyclical to your hearts. If a group can be formed here, not large, but earnest, intelligent, representative, it may accomplish something definite. Your efforts will inspire Catholics in other centers. The whole Catholic body in America may be brought to take a lively interest in this great question and become, so to say, social-minded. If so, who can measure the extent of its influence on America? Bring this to pass, my friends, and you will be rendering the greatest service to your country and, through America, to the world. The whole world still looks to America in hope. Let not America fail the world; but the American nation, like every other, if it is to endure, will live only by the principles of justice and charity given to the world by Jesus Christ.

WHEN NATIONS WRANGLE

By JOHN J. McDONALD

INTEREST is centered, at the present time, in the matter of the settlement of international controversies by judicial methods, upon the course which the United States may pursue as regards adhering to the Permanent Court of International Justice, known as the World Court, and ratifying the General Treaty of Inter-American Arbitration of 1929. Should neither of these international projects finally be considered as acceptable, on account of features deemed to be objectionable, the conclusion should not be drawn that the United States shall have taken a position where diplomacy and force only are the mediums open to it in the settlement of disputes with other nations. The United States may continue, as it has continued for nearly a century and a half, to employ, in the adjudication of controversies which fail of settlement through diplomacy, the instrumentality of arbitration for which provision is made in some thirty general arbitration treaties with other nations.

The controversies which fall within the scope of international arbitration are limited only by the desires of the nations involved. Zealous in safeguarding their sovereignty, nations, however, are cautious as to the questions which they are willing to submit to arbitral tribunals for definitive decisions. The extent of the limitation to be imposed is a cause of constant controversy. As typical of a limitation by the United States, reference may be made to a treaty signed with France on February 6, 1928, in which the United States accepted arbitration of all differences "which are justiciable in their nature by reason of being susceptible of decision by the application of the principles of law or equity." It is, however, specifically set forth in that treaty that "the provisions of this treaty shall not be invoked in respect of any dispute the subject matter of which (a) is within the domestic jurisdiction of either of the high contracting parties, (b) involves the interests of third parties, (c) depends upon or involves the maintenance of the traditional attitude of the United States concerning American questions, commonly described as the Monroe Doctrine, (d) depends upon or involves the observance of the obligations of France in accordance with the covenant of the League of Nations."

Though an effort has been made in the treaty with France to define the extent of the powers of arbitral tribunals, yet the difficulty of distinguishing between justiciable and non-justiciable disputes may be readily appreciated. Varying conditions may change the character of disputes. A tribunal may determine that a case submitted to it under this clause of the treaty is non-justiciable. Moreover, a nation against which the obligatory feature of the clause is sought to be invoked may, not without justification, decline to submit for adjudication a case concerning which there is in its opinion a question of doubt as to its classification. As regards the decisions rendered by arbitral tribunals it may be observed that they yield, in general, in no degree in legal character to those of a court to which the designation of judicial is attributed, and that they have contributed materially to the development of international law.

With arbitration available for the judicial settlement of controversies, it is interesting to consider, briefly, the extent to which it has been employed by the United States as a practicality during the last decade. The nations with which differences have been arbitrated during that period are Austria, China, Cuba, Egypt, Germany, Great Britain, Guatemala, Hungary, Mexico, the Netherlands, Norway and Peru. In the arbitrations with Cuba, Egypt, Guatemala and Peru a single claim involving the rights of American citizens was, in each instance, adjudicated; that with Peru having its origin in a contract of 1865, while the others were of a relatively recent date. The claims comprehended by the arbitration with Germany numbered some 20,000, while those considered in the tripartite arbitration with Austria and Hungary comprised approximately 3,500. These claims were the outgrowth of the World War.

With the exception of one small American claim against Norway, the Norwegian arbitration was concerned with the requisition in 1917 of ships being constructed in American shipyards for Norwegian owners.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This controversy was submitted by special agreement to a tribunal of the Hague Court of Arbitration, of which the United States has been a member since its establishment in 1899. It is worthy of note that Secretary of State Hughes, in transmitting a draft upon the Treasurer of the United States for $12,239,852.47, in payment of the award to Norway, stated that while the United States supported the principle of arbitration, it could not accept certain apparent bases of the award as being declaratory of international law, or as hereafter binding upon the United States as a precedent.

In the arbitration with Great Britain, as well as in that with Mexico, claims of British subjects and Mexican citizens against the United States and of American citizens against those governments were submitted for adjudication. In the British arbitration some of the 400 scheduled claims were a century old, whereas in the case of the Mexican arbitration some 5,700 claims had their origins over a period of more than half a century. The latter arbitration was recently suspended after decisions had been rendered in 164 claims.

The controversy with the Netherlands concerned the ownership of the little island of Palmas, situated some fifty miles off the Philippine Archipelago. This island is two miles long and three-fourths of a mile in width and has a population of 700 persons. Dr. Max Huber of the Permanent Court of Arbitration at the Hague, who was arbitrator, decided that the island belonged to the Netherlands. This case is illustrative of an arbitration in which national interests only were present. The arbitration with China involved losses and damages sustained by the United States and by American citizens at the hands of Chinese forces in March, 1927. Liability, in principle, was admitted by China, and the arbitrators had the duty only of assessing the amount of the damages.

Mention may also be made of two other arbitrations. In the first, the government of the United States and the Reparation Commission submitted to a tribunal the claim of the Standard Oil Company to certain tankers delivered under the Treaty of Versailles by the German government to the Reparation Commission. The American arbitrator dissented from the holding of the majority of the tribunal, that the Reparation Commission might properly retain the tankers. In the second, disposition was made before a Haitian domestic tribunal of claims of American citizens, as well as those of nationals of other governments.

That the judicial settlement of differences between nations will become greater, rather than less, seems to be clear. In the increasing intermingling of peoples and the expansion of foreign investments, isolation is no longer an actuality. The scope of the duty of a state in the matter of the protection of its citizens is, therefore, correspondingly enlarged. The fulfilment by a state of that duty has long been recognized by international law as a proper exercise of sovereignty. Not every inconvenience or complaint of a citizen in a foreign land is, however, regarded by his home government as worthy of diplomatic interposition. Although the state may, and usually does, take action looking to the safeguarding of the rights of its citizens, it is only when a responsibility has arisen which is recognized by international law, custom or treaty that the state may properly take action with a view to obtaining reparation for an injury suffered.

Even if there may seem to be international responsibility on the part of a foreign state for injury to an American citizen, the latter cannot be certain, when, if ever, a claim for reparation, even though it has been presented without success through diplomatic channels, may be asserted before a judicial tribunal. Considerations of policy in the relations between nations are paramount to the interest of the individual claimant, and, in the case of the United States, it is discretionary with the Secretary of State as to the action which may be taken. That such discretion exists, logically follows from the fact that an international claim when espoused and asserted before a judicial tribunal is advanced not as the claim of the individual, but as that of the state.

Few cases are more interesting from the point of view of the course of international arbitration and of historical background than that involving the Pious Fund of the Californias. Following the expulsion of the members of the Society of Jesus from Mexico in 1767, a fund, which originated in Mexico in 1697 to enable the society to carry on missionary labors in Lower California, was divided between the Dominicans who went into Lower California and the Franciscans who entered Upper California. In 1842 Mexico under President Santa Anna sold the estates belonging to the Fund and deposited the proceeds of the sale in the federal Treasury. It then undertook to pay Right Reverend Francisco Garcia Diego, Bishop of the Californias, annual interest on the amount deposited. It is stated that the value of the property sold was three times the amount deposited.

After the cession of Upper California to the United States under the Treaty of Guadalupe Hidalgo of 1848, Mexico refused to pay any share of the interest to the Church in American territory. Consequently, a claim against Mexico on behalf of Most Reverend J. S. Alemany, Archbishop of San Francisco, and Right Reverend Thaddeus Amat, Bishop of Monterey, was presented before the Claims Commission with Mexico of 1868. Sir Edward Thornton, the umpire of the commission, made an award in 1876 in favor of them of 904,070.79 pesos, representing one-half of the annual interest for twenty-one years. That award covered the period from 1848 to 1869. In 1902, Mexico having failed to make any payments of the annuity after 1869, the United States and Mexico submitted to the Hague Tribunal the question of Mexico's liability to pay during that period. This claim, which was brought by the United States on behalf of Most Reverend Patrick W. Riordan, Archbishop of San

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Francisco, and Right Reverend George Montgomery, Bishop of Monterey, was the first case to be presented before the Hague Tribunal. The award of the tribunal on October 14, 1902, was that Mexico should pay not only overdue instalments of 1,420,682.67 pesos, but should pay annually in perpetuity an amount of 43,050.99 pesos in Mexican legal currency as awarded by Sir Edward Thornton in 1876. Mexico for ten years complied with the award of the tribunal. In the years 1912 and 1913 payment was made in currency which had depreciated in value by reason of the Mexican revolutions. The validity of these payments is a matter of controversy.

This Fund came before an arbitral tribunal for a third time when in 1925 a claim against Mexico was filed by the United States with the American-Mexican General Claims Commission for the unpaid annuity for a period of thirteen years, no account apparently being taken of the payments for the years 1912 and 1913. The claim was brought on behalf of the Archbishop of San Francisco, Most Reverend Edward J. Hanna. The General Claims Commission having now been suspended, it is uncertain when any phase of this claim will be considered. But it may be observed that as regards the obligation of Mexico to pay the annuity, the award of the Hague Tribunal would seem to have definitely settled that question.

Whether or not the United States is retaining its leadership in arbitration is often questioned. However, it continues to adhere to the principle of the settlement of claims of a justiciable character by orderly procedure. This is shown by the fact that arbitrations with Panama, Sweden and Great Britain are now in progress. In the arbitration with Panama mutual claims which may have arisen since November 3, 1903, will be submitted for decision to a Mixed Commission. In the Swedish arbitration the responsibility of the United States for the detention in 1917 and 1918 of two ships of a Swedish corporation will be determined. A case of unusual interest involves the sinking of the Canadian schooner, I'm Alone, by the United States Coast Guard Patrol boat, Dexter, on March 22, 1929. This case has been referred for joint consideration to two commissioners appointed by the United States and Great Britain, with a view to determining whether or not liability exists on the part of the United States under the Convention of 1924 for the Prevention of the Smuggling of Intoxicating Liquors. If these commissioners cannot come to an agreement, the matter will be referred to an arbitral tribunal for adjudication. In an arbitration with Nicaragua, other governments as well as the United States are interested. It comprehends claims against Nicaragua which have arisen subsequent to October 25, 1925.

As of passing interest there may be mentioned an intermediate step between diplomacy and arbitration in the nature of informal consideration by which the interested governments, after diplomacy has failed, endeavor to adjust their differences without resorting to the instrumentality of formal arbitration. Such a procedure is being employed by the United States and Spain as regards the settlement of outstanding mutual diplomatic claims. Some of the Spanish claims are ancient, covering property damages in East Florida by American troops in 1813, while others arose during the Mexican War, the Civil War and the events following the Spanish-American War. The earliest date of any American claim so being considered is 1844. However, as regards the mutual claims of the United States and Great Britain arising during the World War, they also were settled by the two governments without submission to arbitration.

From the viewpoint of the history of civilization, international arbitration, as now known, is still in its infancy, and it has not as yet attained the end where distinct economic interests, racial differences and varying juridical concepts need no longer be considered. From the beginning, incidents have arisen which have caused doubts to exist as to the value of arbitration in practical application, yet it is now recognized as a most feasible method of settling certain controversies. By the Pact of Paris and the many treaties of conciliation an endeavor has been made to minimize the danger of war. An opportunity for real progress, therefore, is afforded arbitration if, through experience, mutual confidence can be developed to a greater extent than now obtains.

Transient

The weary trip is done. Across the bright
  Tangle of tracks the engine stirs its bell,
Leaving me captive for a lonely night
  In the hushed dimness of this strange hotel.

I cannot know what other eyes have seen
  The paper on these walls, this pondering door,
These windows dumb with night, the lamp between,
  Shedding its silent gold upon the floor.

And yet, the old man with his weight of care,
  The youthful friends, the lovers—all of these
Speak with the muted gesture of a chair,
  The muffled eloquence of draperies.

Tomorrow I shall leave as they have done,
  And those who follow me perhaps shall find
Something within these walls to dream upon
  That lingers like a shadow in the mind.

Beyond these rooms, in strange and distant places,
  The transients of life go marching on,
An ever surging tide of shifting faces,
  Pausing with dusk, departing with the dawn.

Where do they go with all their tears and laughter
  When the last road is turned, the last word said?
What twilight threshholds do they find thereafter
  Down dim and dusty highways of the dead?

ANDERSON M. SCRUGGS.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

IN THE COUNTRY

By J. M. CAMPBELL

Continuing the discussion of rural life problems to which THE COMMONWEAL *has opened its columns, Father Campbell devotes a good deal of the following paper to an examination of the economy of farm settlement. This he looks at from a Catholic point of view. Since population increases are predominantly rural, the Church cannot escape the necessity for looking very seriously at the problem of coöperative farming. From theory to the sound practice of extending credits where these are needed is, thinks Father Campbell, less long and arduous a path than is usually supposed.—The Editors.*

A MOST important resolution was adopted by the National Catholic Rural Life Conference at its meeting in Wichita, Kansas, last October. This called for the appointment of a committee to study the possibilities of effecting a plan for the financing of Catholic people in the ownership of farms. It is a bold suggestion in these days when the farmer is crying so loudly for help to save what he already owns, and when in the minds of so many Americans farming is about the last occupation a brainy and ambitious man would think of.

But in spite of all this, the conference dares to suggest that Catholics of the United States undertake to finance Catholic people in the ownership of farms. It is quite obvious, therefore, that the conference does not believe that farming is necessarily poor in financial returns. Here and there are farmers who, even under the desperately bad conditions of these past few years, not only have been able to meet their obligations but in some instances have put aside money. These farmers did not contract obligations on the supposition that farming would pay large and handsome dividends. They found their hands full in the management of a small or family-size farm and did not reach out for more land in the hope of becoming very rich. They did not succumb to the fallacy of the industralized farm but were content to work along with the tool more than the machine. They made a little each year and saved it. They may have been regarded in their communities as behind the times, but today they are loaning money to the large farmer and supposedly rich neighbor across the road.

Nor does the conference agree with those who would say that intelligent people would avoid the farm and choose in its place business and the city. More brains are required on the farm than in most urban occupations. Large numbers of intelligent people live on farms—college graduates and many high school graduates, former school teachers, and a host of men and women who, while they have not diplomas, have an order of natural intelligence and common sense that would put to rout many a so-called brainy man of the city. Nor is it true to say that these people are on the farm because they could not help it. They are there because they love the life. As an instance, a city-bred girl and former school teacher, who is now a farmer's wife, was recently honored in being selected as one of the five Master Farm Homemakers for the state of Iowa last year. On the occasion of her formal recognition she said that she preferred life on the farm to that in the city, notwithstanding the hard times of the farmer.

The fact that many of these farmers are in straitened circumstances today is not necessarily evidence of incompetency or of the farmer's lack of intelligence or love for the land. The farmer like the city-bred man of business reached out too far, he fell a victim to the same philosophy and creed that has laid low the man of industry: he made his chief aim in life the amassing of riches and believed that the United States was so big and strong that its economic structure could never be shattered.

There is evidence that our farm youth are much more ready to adopt the farm life today than in the years just gone. While times were prosperous and incomes large in city occupations, the farm youth was naturally attracted to the city. Those who remained on the farm did so because of their love for the life. But today the farm youth sees harder times in the city than on the farm. He is quite convinced that the prosperity of the past, in so far as city life is concerned, was largely an artificial thing. He is therefore very willing to stay on the farm.

But why is the Catholic Rural Life Conference interested in building up a large Catholic rural population? A Catholic population within a nation cannot survive unless it has its roots in the soil—unless a goodly proportion of it lives in the rural district. There is a tendency in urban populations to die out and in rural populations to increase and multiply. It is a well-established fact that an urban population, with no additions from outside sources, would in time disappear, even if given all the food, clothing and shelter needed. It is commonly believed by statisticians that this disappearance would take place in three generations. George Russell has recently said that he found the greatest curiosity in the world: a Londoner of the fourth generation. This tendency of urban populations to die seems not to be peculiar to any one city or race or nation.

As to the increase of rural populations, Bishop Edwin V. O'Hara of Great Falls, Montana, in his book "The Church and the Country Community," points out that there were 2,500,000 more children under ten years of age in the rural districts of the United States during the period 1910-1920 than there was in the cities of the United States. And yet there are less than one-half as many people living in the rural dis-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tricts as in the cities. The rural population, therefore, is almost twice as prolific as the urban population. Bishop O'Hara leaves little room for doubt on this point, for in the same work and for the same period he points out that the urban increase was 7.6 persons per 1,000 and the rural increase was 15.2 persons per 1,000.

It is, therefore, obvious that a nation within which immigration is a negligible factor, would in time have a population that would be wholly the product of the rural district. The surplus farm population eventually would take over the cities entirely. Gillette in his "Study in Social Dynamics" points out that 30.7 percent of the urban increase of the United States during the period of 1900-1910 came from rural migration while the natural urban increase accounted for only 20.5 percent of the total urban increase. Bishop O'Hara, in "The Church and the Country Community," shows that rural migration accounted for 45.2 percent of the total urban increase during the period 1910-1920.

Since a wholly urban Catholic population cannot escape eventual extinction, a strong rural Catholic population is absolutely necessary if the Catholic Church in the United States is to survive. This may seem to many as placing entirely too great an emphasis on the importance of a rural population. But the testimony is insurmountable.

Not only a church, but a nation as well, can disappear through failure to sink its roots in the soil. History gives no evidence of this because an agricultural population usually became a reality before actual extinction was possible. Yet we have plenty of evidence of nations that have placed themselves in jeopardy because of their failure to consider an agricultural population of vital importance.

England is perhaps the greatest object lesson of our day. Once a truly great nation, banker of the world and mistress of the seas, she is now facing the greatest crisis in all her great career. She has been compelled within the past few months to resort to measures that only extreme necessity would justify. Hordes of unemployed fill her cities, and she must support them or let them starve. Her business is stagnant and her money is appallingly low. And why? Chiefly because she forgot her agriculture. Industry claimed her attention. It was the quickest route to riches and, apparently, the easiest one. The youth on the farm left for the city and there was no one who thought him a fool. A city job would bring more into the family treasury at the end of the year than he would have by working the farm. So the land was slowly stripped of its people, until today England is largely an urban nation. Acres are idle, and the poor in the city are too poor to go out to the farm and in most cases do not want to go. With agriculture languishing, urban millions are to be fed. This was apparently all right when England was able to sell and therefore able to buy. But now England is not able to dispose of her manufactured goods sufficiently to buy the food she needs, and she is not prepared to produce at home. Could a nation be in a worse predicament!

Across the channel, in the tiny but really great nation of Belgium, a different story can be told. Belgium did not seek a place in the sun, nor to be known as one of the great commercial powers of the world, but she did save her rural life. She did not forget that a well-established rural population is the backbone of a nation. The result is that there one finds contentment and happiness, and even in these days a prosperity that is not enjoyed by any nation that sold itself out to industry.

Now a rural population is just as vital to the life of the Catholic Church in any nation as it is to the life of the nation itself. Not that the Church needs such a population for the production of food but rather for the production of people. Moreover, the Church needs a proprietorial rural population. A Catholic rural people should have a parish able to minister fully to their spiritual needs, and such a rural parish requires the support of a rural Catholic proprietorship.

Action on the part of Catholics in the United States is imperative. Catholic rural population has dwindled until it is now less than 20 percent of the total Catholic population. This 20 percent is so scattered that, while there are many rural parishes, there are few really strong ones. Families of means therefore have sought in the city the Catholic education and social life that the rural parish was unable to give them. The quitting of the rural parish by those financially able has weakened the rural parish still further and made it less inviting for Catholic people to remain in the rural district. Unless a movement is put under way to rebuild the rural parish with people sufficiently numerous to maintain an effectively functioning parish, it is only a matter of time until the Church will disappear altogether in the rural districts.

For nine years the Catholic Rural Life Conference has been laboring to supply some of the needs of the rural parish. The vacation schools are one of its contributions, and it has encouraged the use of the correspondence courses arranged by Monsignor Day of Helena, Montana. But the conference realizes that the real need of the rural parish is people to give it the life it ought to have.

A constructive program to rehabilitate the Catholic Church in the rural district and the support of such a program by Catholic people of means in the United States is precisely the work of the committee appointed by the Catholic Rural Life Conference. Some considerations are fundamental to an effective program. In the first place, a proprietorial rural population must be set up. A tenant population is a roving population, and, generally speaking, would be without the means to support properly a well-rounded program of Catholic Action. Not being stabilized farmers, rural tenants do not make the income necessary to the upkeep of a parish. Moreover, no pastor could with prudence build on a population that is here this year and next year is some place else. A rural parish requires a rural

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

proprietorship on which to build not only its material needs but its program for an attractive Catholic social life. Furthermore, it would be difficult to interest the Catholic youth in any program that would not hold out for him more than the life of a tenant. We must not merely place people on the farm, but place there people who can and will be happy, and therefore of value to parish and community, who will build up a happy home life, which of course is the corner-stone of both parish and community.

To establish such a population in the country district new credit facilities are necessary. Even today when the prices of land are low, only a very few can hope to become farm owners with the credit facilities now available. The Federal Farm Loan Banks are a solution in part of the problem, but they by no means solve the whole problem. If the majority of our farm youth are to become landowners, money must be loaned them at less than 5 percent, and much more credit must be given them than 50 percent of the value of the land, which are the terms of the federal loans. The most to be expected of the large majority of our farm youth at the start is the ownership of the equipment necessary to operate the farm. And for the large majority, this is all that can be expected at any time, for, generally speaking, tenancy does not afford the farmer opportunity to earn enough money to care himself for the balance due on the land after the federal loan.

If then ownership of land is to be the lot of these youth, provision must be made for a contract of purchase without down-payments and an interest rate that will not impose an impossible annual obligation. The terms of repayment of principal must be more liberal than those now in force. In many of the European countries payment of the principal is divided into fifty annual payments. In some instances in this country payment on the principal is based on the yearly crop return. A gentleman living in Cincinnati, Ohio, has sold his land holdings in forty-acre tracts at $100 per acre, and asks half the crop as the annual payment on the principal and 2 percent interest on the balance of the principal. The only material demand he has made of his purchasers is that they have the equipment necessary to operate the farm. A credit union has followed a plan somewhat similar, with considerable success.

It may not be called good business to extend credit to the full purchase price of the land or to loan money at 2 percent. But there is more at stake in the matter of Catholic landownership than merely doing business for profit. It is the life of the Catholic Church in the United States that we are concerned with. Therefore we must be prepared to do whatever may be necessary to establish this ownership by Catholic people, keeping in mind only the reasonable safeguards for the principal. The borrower should be honest, industrious and competent. Given these conditions and reasonable terms of repayment, the risk of loaning up to the full purchase price of the land would not be unsafe.

There is needed, therefore, a credit corporation that would, practically speaking, be ready to loan the use of its money. It would not be necessary for such a corporation to advance the full amount of the land price, for it could work in conjunction with the Federal Farm Loan Banks. In this event, the amount of money advanced in each case would not be so large, for the farm ought to be a small or family-size farm. Nor would it be advisable to begin the work on a vast scale. A start could be made in, say, two or three parishes strategically located. The parishes selected for the demonstration should each have about fifty families. One hundred new families could be added to each parish, thus making a total of 150 families. These might well be gathered, for the time being, from competent tenant farmers living in the larger rural parishes and in places where there are only mission churches and only a few Catholic families. In the meantime, rural pastors and people elsewhere could be launching a program that would have for its objective the preparation of the farm youth so that they might qualify later for the favors of the loan corporation.

Here then is a program of Catholic Action for Catholic people of means. Our Holy Father is calling for Catholic Action. But Catholic Action in upbuilding the Church in the city will avail nothing if this most important work of the Church in the rural district is neglected. To build for magnificence only in the city, and forget the Church in the country district, will be to erect monuments of a people that will in time be dead and gone. Furthermore, this work of building up a strong and vigorous Catholic farm population has even a wider significance than the perpetuation of the Catholic Church in the United States. It will save people from the poverty of the city. Millions are being spent today by Catholic people to help the urban poor. Better far would it be to put these people on small acreages in the country and thus enable them to care for themselves, supervising them in their work until they can manage alone. This is in a very real sense Catholic Action. It will in the long run win for us the plaudits of the poor and the plaudits of the nation, and it will set up a foundation for Catholic life in this country that will be wholesome and enduring.

Confiteor

I walked down the road tonight,
Talking to the wind,
Asking it to make me free.
(Father, I have sinned.)

I took the sunset to my heart,
Felt its orange fire,
(Through my fault and through my fault)
I tasted wild desire.

This cold mid-winter's night I cursed,
Cursed the barren tree.
(Michael, Peter, Paul and John,
Pray to God for me.)

JEREMIAH K. DURICK.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE THOUGHTLESS THINKER

By G. C. HESELTINE

IN THE press, among rationalists, freethinkers and the knowledge-hungry adolescents whose education has been wholly secular, Mr. Bertrand Russell has the reputation of being a thinker and a philosopher. He has a distinguished collection of academic honors and he has written many books classed as philosophical.

As an example of this distinguished anti-Christian thinker's thought processes, let us consider one typical passage taken at random from his newest book, "The Scientific Outlook." He writes:

"For scientific purposes I suggest the following experiment. Let two soaps, A and B, be manufactured, of which A is excellent, and B abominable; let A be advertised by stating its chemical composition and by testimonials from eminent chemists; let B be advertised by the statement that it is the best, accompanied by the portraits of famous Hollywood beauties. If man is a rational animal, more of A will be sold than of B. Does anyone, in fact, believe that this would be the result?"

The answer to this question may readily be granted to be in the negative. It is quite clear that Mr. Russell, in proposing this experiment, suggests that it would be more reasonable, that man would be more justly called a rational animal, if the question could be answered in the affirmative. He thinks that the public would be acting irrationally in buying more of B than A. In that he thinks superficially and in a slovenly manner, thoughtlessly.

He assumes that a statement of chemical composition supported by the testimonials of eminent scientists should be preferred, by a rational man, to a bare statement of quality accompanied by photographs of Hollywood beauties. This presupposes that a statement of chemical composition should be more convincing than a bare statement of quality. But it should occur to the rational man that a bare statement of quality may be true and the statement of chemical composition false. Every rational member of the public cannot be expected to be a chemist. Unless a man is such a fool as to assume that a statement of chemical composition, in terms he cannot understand, must invariably betoken high quality, the statement of quality implied in the chemical description will carry no more, if no less, conviction than the bare statement of quality.

The rational man, if he has any experience of such matters at all, will know that the chemical composition of any substance is not always evidence of its value for a particular purpose. A short time ago experts gave evidence in a high court action to the effect that a certain poultry food offered for sale was shown on analysis to have a very unsuitable albuminoid ratio for the purposes of a poultry food. Experts on the other side showed that on analysis old boots had quite a reasonably good albuminoid ratio. No one concluded from that evidence that old boots were preferable to the foodstuff of disputed quality, as a poultry food.

A rational man's experience, again, should tell him that the chemical composition of any substance is no guarantee that the substance is in the most suitable form for use for the purpose for which it is intended. To take a simple case, the chemical analysis may show that a substance consists only of carbon, but it may be in the form of a diamond or of charcoal. In the same way a substance may have all the ingredients for an excellent soap but be quite unfit for washing the face. If, in Mr. Russell's phrase, "man is a rational animal," he will not give undue weight to a statement because it is expressed technically. He has no *a priori* reason for presuming a greater truthfulness in either the technical or the untechnical statement. If he presumes them equally true and gives extra credence to the advertiser who goes into details, or who, as he might put it, is not afraid to give the chemical composition, then he will offset this by the fact that the chemical composition is not always the whole story and may sometimes, even unintentionally, hide the essential facts.

Now as for the testimonials from eminent chemists and the mere portraits of the famous Hollywood beauties, the rational man knows that eminent chemists are no less mortal, and individually no less subject to the frailties of the flesh, than Hollywood beauties. Eminence in the world of chemistry is no more and no less a guarantee of moral integrity than a pretty face, even though that pretty face has made a fortune in Hollywood. It is not so long ago that famous admirals, generals, statesmen and scientists gave (and in some cases no doubt sold) fulsome testimonials in favor of a system of memory training, and no one can deny that there was a definite implication that some of the great men's eminence was due to the use of the system, whereas the only qualification they had for credence in their testimonials lay in the fact that they were already eminent before the system was commercialized. Most people know, too, that the portraits of famous Hollywood beauties cannot be used without their consent, any more or any less than the testimonials of eminent scientists. Therefore the consent of the beauties may be presumed to imply a testimonial even in the unlikely event (postulated rather unfairly by Mr. Russell) of there being no commendatory message with the portrait.

Therefore, when the rational man considers the written testimonial of the eminent chemists and the portrait of the Hollywood beauty, assuming them both to have been come by equally honestly (as he must), he will not find much to choose between them, so far as authenticity and honesty of witness goes.

But when it comes to the relative value of the opinion of the chemist and the Hollywood beauty, the rational man, so far in suspense, will have little difficulty in choosing. The chemist as a chemist can testify only to the efficacy of the cleansing or solvent powers of the soap whose chemical composition he is given, or knows by analysis. He can state confidently what should be the effect of a particular soap upon the human face, according to the laws of chemistry which he knows, and the reactions of human flesh to certain chemicals which he may know or be told by a physiologist. His opinion as to what is the actual effect, an opinion arrived at experimentally by washing his face, has no more value than that of the Hollywood beauty.

Indeed it has a good deal less. For the eminent chemist, vain Adonis though he may be, is not in the least likely to be so sensitive to results in this matter as the Hollywood beauty. His standard of judgment may safely be presumed to be much lower. No rational man would expect a Hollywood beauty to be satisfied with a soap that may meet the demands of eminent chemists so far as their faces are concerned. The chemist may indeed have a high standard of bloom and texture of cheek, but he is not testifying as one possessing such a standard, but as a chemist who is not normally a beauty. The Hollywood beauty, on the other hand, has the final and clinching argument of the practical test of the soap in the work for which it is made, its sole recommendation.

In judging, therefore, between the weight of the scientist's testimony in the form of a textual announcement, which may

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

be presumed to be the result of experiment, and the weight of the beauty's testimony, in the form of the face fully displayed, which must also be presumed to be the result of experiment, the rational man will prefer the testimony of the beauty and buy the abominable soap B. Mr. Russell is therefore guilty of very thoughtless thinking in saying that "if man is a rational animal, more of A will be sold than of B." On the evidence before him, a rational man will buy B. He will be doing the wrong thing, but his reason will be quite right. He will be cheated, not because he has weighed the evidence foolishly or sentimentally or unscientifically, but because he has assumed that the makers or advertisers were honest. Under the conditions laid down by Mr. Russell for the experiment, he and everyone else must make the same assumption, and come, by reason, to the same conclusion.

The tragedy is that the same mind, the same sort of slovenly thinking, that Mr. Russell uses on the indifferent matter of soap, he also uses on the important matter of the soul.

THE NEW VATICAN LIBRARY

By IGINO GIORDANI

FROM time to time Pius XI pays a visit to the various parts of his small state, inaugurating or planning new buildings and new works. He has a passion for construction like some of the Popes of the Renaissance, Sixtus V, for instance.

In November he visited the buildings erected for the administrative life of the City of the Vatican: the See of the Tribunal, the railroad station, the palace of the governor, the workshop and school of mosaics for the artistic needs of the place, and the Ethiopic College, where the sons of Africa are trained for the priesthood. Students of theology from all countries gather in colleges scattered all over the Eternal City; but the Abyssinians enjoy the privilege of hospitality in the Vatican itself near the Pope.

Even the old and powerful Michelangelo's dome of St. Peter's is being restored under the skilful direction of a well-known architect, Senator Luca Beltrame; while the bell-tower of the big basilica has been furnished with an electric device to play the bells, a gift presented to the Holy Father by the German and Swedish firms, the Herforder Elektricitäts-Werke and the Schwed. Kugellager Fabrik Norma.

But as a former librarian of the Vatican Library, Pius XI, in addition to providing new stacks and a new artistic entrance to the papal archives, which are still called secret although open to all scholars, is giving a stronger impulse to the reformation of the services of the library and to the improvement of the building.

Everybody knows that the main treasure of the ancient institute consists of manuscripts, some of which are very old and priceless, even though they do not include either the letter of Saint John the Baptist to Herod or the report of Pilate to the Emperor Nero (!), as was reported not long ago. For the manuscripts there is being compiled a printed catalogue in book form and already twenty-nine volumes have been published with a very detailed description of the documents, Latin, Greek, Coptic, Armenian, Arabic, Ethiopic, etc. The compilers are scholars from all countries. At the same time, a card catalogue is being made, on cards of the same size as those used by the Library of Congress, with entries under personal names and general subjects.

Another catalogue will describe the incunabula, about 9,000 in number, in great detail as to author, printer, place, date, etc., and will give information on many titles previously unknown.

For the other printed books the readers may already use the new catalogue, which was planned by four famous American librarians together with the directors of the Vatican Library. It is being compiled on Library of Congress cards, and this is the feature in which all Italian librarians, assembled in Rome last October for their first national congress, appeared to be most interested. The Library of the Popes did not lack catalogues for its books. On the contrary it had too many: sixteen of them, corresponding to as many collections of volumes entered in the library at different times from different sources. Obviously a reader needing a book had to consult sixteen different catalogues to find it. To avoid this, as the first step, the cards of these catalogues were cut to approximately the same size and filed in one alphabet, with the entries revised and unified, so as to form a complete list of the books in the stacks. At the same time recataloguing of all works was started in order to compile a rational, logical list of them, independent of their source, not only by author, but also by subjects, titles, editors, series, etc. Besides this general or dictionary catalogue, there is a classified catalogue according to the classification scheme worked out by the Library of Congress. For about 30 to 40 percent of the books, cards are printed by the Library of Congress but, for the rest, the Vatican Library itself prints cards, following the rules given in both the American and the Italian official codes, so that the new catalogue looks very familiar to all scholars and librarians from the United States who visit the library. Special catalogue rules were compiled and published by the Vatican staff and they are very detailed as to the entries and the determination of the subject-headings. A complete set of these cards is regularly sent, for exchange or by subscription, to some of the outstanding libraries of the United States. And this seems to me, for Europe, an important step toward unification and coöperation in cataloguing.

But this year the most imposing achievement in modernizing the Vatican Library is the new stacks built, like the first section, by the Snead Company of New Jersey. The first section was inaugurated by the Pope the first day of his jubilee year. It was placed in the enormous ground floor of the long palace built by Bramante for Julius II, to unite the palace of Nicholas V with the pavilion of Innocent VIII. The shelves, divided into three tiers, contain 320,000 volumes. Last summer, on the upper floor, the Snead Company installed a new and larger section of stacks of iron and marble, capable of shelving more than 400,000 volumes. That makes it possible to bring together all the books which are now scattered in various places of the Vatican. This floor of the Bramante building was previously occupied by the famous Vatican workshop of mosaics, instituted by Sixtus V in order to provide mosaics for St. Peter's Church. But that had been transferred here only in 1825 under Leo XI; originally the long wing was occupied by the armory gathered by Urban VIII to prepare resistance against the menace of a second sack of Rome during the Thirty Years' War.

The façades of the palace have also been restored according to the original plan, so that they have assumed a more imposing aspect both from the courtyard of the Belvedere and from the eastern side where it looks like a powerful fortress.

The new stacks, divided into three tiers also, extend for 136 meters in length and are 6 meters wide and 7 high. The shelves provide a space of 10,000 meters and weigh 250 tons. Twenty-five shelves have been enclosed and equipped with special doors to house incunabula and volumes of great value. In the room at the end of the wing, shelves are placed only along the walls in order to preserve a beautiful Roman mosaic on the floor. Three hundred electric lamps, which, after being lighted, turn

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

off automatically after five minutes, illuminate the place by night, while in the day-time enormous windows from the court-yard of the Belvedere afford plenty of light.

The entire plan of this work was drawn up, in the main, by the Pope himself, and worked out under the supervision of the librarian, Cardinal Ehrle, and the prefect, Monsignor Mercati, under the active direction of Monsignor Tisserant. Thus, Pius XI will be renowned, in addition to many other works of his pontificate, for the accession of 100,000 volumes and 1,000 manuscripts to the Vatican Library and for its new stacks, new catalogue and new rooms, built for the use of scholars of all countries and all religious faiths who come here.

COMMUNICATIONS

ONE HOLY, CATHOLIC CHURCH

Minneapolis, Minn.

TO the Editor: As I read the leading editorial in THE COMMONWEAL for January 6, I wondered—as I have often wondered—what effect such articles have on the majority of their Catholic readers. The passive attitude of American Catholics (both lay and clerical) toward the growing world spirit of atheism and anti-Catholicism is remarkable. For the last five years they have noticed this anti-Christian force spreading its ranks throughout the world; and yet they do not seem to realize the disastrous effects which this insidious power will wreak, and is already wreaking, on religion and, in particular, on the Christian religion. They have seen the Church expelled from Russia. They have read about the religious persecution in Mexico, and recently they have heard of the sudden and vicious uprising against the Catholic Church in Spain. Yes, they have read all this and still they seem to remain in a state of complacent lassitude. For them these reports seem to be just so much news with no apparent relation to their own present or future welfare. They would scoff at the thought that such things could ever take place in this country. This country is democratic; here one is free to practise what religion he wills; here the State and the Church are absolutely separate societies and can never conflict with one another. The Church is well established: she possesses a great wealth in churches, schools and institutions of one kind or another; she is comparatively influential, and is respected by the majority of thinking men and women.

Granted that the Church in this country is fairly well established, was not the Church a power in Russia? Are not the majority of Mexicans Catholics? Has not Catholic Spain been one of the chief supports of the Papacy in Europe? And yet, these same countries are now in the hands of devilish fiends who are bent on exterminating all religion. Moreover, the Catholics of this country are by no means as numerous or as powerful as in Russia, Mexico or Spain. If these latter were not immune from persecution, there is little chance that we will be.

I do not agree with those who say that the Catholic Church in the United States is strong and able to resist the onslaughts of Socialistic and atheistic forces rampant in the world today. It is true that our Church has great possessions and many millions of adherents; but material possessions are of no value in a conflict with the powers of Satan, and the millions of faithful are too separated and disunited to offer a strong, organized resistance. It is also true that the Church has suceeded in overcoming and outliving the Know-nothings, the A. P. A.'s and the Klan; but these are small and insignificant attacks when compared to the mighty—and as yet little-known—host that is slowly and secretly marshaling its forces under the guise of liberty, progress, democracy, and humanitarianism. I do not see how anyone can say that American Catholics are strongly united and well instructed in their faith when—to quote Father O'Brien's figures—some 500,000 Catholics were lost to the Church in the year 1930. I wonder if these and other thousands know and realize what they have left?

The Church in America is not in any grave danger as yet, but she will be unless something be done immediately. It is up to the clergy to take cognizance of the faint rumblings which are already audible. They must unite the faithful closer in the common bond of faith, and give them a more intelligent appreciation of and active participation in their religion. Unless this be done, the Catholic clergy and laity will one day—sooner or later—find themselves face to face with the unmasked foe, and, striving to defend themselves, they will reach for their weapons only to find themselves unarmed.

What, then, is the remedy? The remedy is the same as that now employed in Italy and Germany and other European countries: Catholic Action.

Let us have action, Catholic Action. Let us make Catholics Catholics, not in name only, but in thought, word and deed.

ERNEST SCHREIBER.

OUR PROHIBITION PLANK

Lenox, Mass.

TO the Editor: With what you say about the value of total abstinence, in your editorial, "Our Prohibition Plank," in the issue of January 13, I agree in general. I agree that the compulsion of law takes away some of the virtue involved in voluntary total abstinence, but I do not agree with your conclusion that this is a valid reason for repealing the Eighteenth Amendment. I don't think that the temptations in this world are getting to be so few that there is danger that because of their non-existence the opportunity for virtue will be banished; and that therefore it is up to us to pursue a crusade for the repeal of all laws that tend to diminish temptation.

Let us apply the logic of your argument to some other laws. Then we should stand for the repeal of laws against the free use of narcotics for other than medicinal purposes. Or, to use a less hackneyed example, we should work for the removal of the laws against prostitution and sexual license so as to restore the virtue of old connected with the practice of continence. Or, to take an evil that on the whole has done less harm in the world than the use of alcohol, why don't you praise Reno or advocate the lifting of the restrictions on gambling?

Probably your answer to these proposals is that not only are these things intolerable nuisances but they are, as well, very definite social evils. This same argument not only justifies prohibition but refutes the ablest argument in support of your plank in favor of prohibition repeal.

WALTER H. CLARK.

St. Louis, Mo.

TO the Editor: I would like to add my hearty endorsement to THE COMMONWEAL'S "Prohibition Plank" in your current number, and especially to the third point, which, when not stated, often gives rise to the false opinion that Catholics are wet when they protest against prohibition as a matter of principle.

I might suggest a fourth point as a safeguard that the educational work for temperance be not neglected. It is as follows: "Fourth, the government revenue resulting from federal control and taxation of the manufacture, consumption and sale of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

alcoholic beverages be rendered available to help worthy efforts to educate public opinion to temperance and abstinence and to teach the cures and remedies that are recommended by doctors." Thus as the demand decreases, so too will the necessity for educational work in this direction. There would thus be little danger that the large revenue from this business would be a temptation to overlook the evils attendant upon abuse.

E. R. H.

COMMUNICATIONS

Saint Paul, Minn.

TO the Editor: Sister Anthony's letter in the January 6 issue of THE COMMONWEAL, though sincere enough and undoubtedly representative of the opinions of "some" readers, will hardly meet with the approval of the vast majority who make each week's perusal a thorough study. Sister Anthony seems a bit uncertain of her own ground: first, she hands the editors a bouquet and then, at the conclusion of her letter, questions their good judgment as to the worthiness of some of the material presented in the "Communications" section. Though some of it may be the effusions of "half-baked philosophy," "disaffected minds," and "would-be and self-constituted critics," certainly the maximum portion of it is always dignified, clarifying, worthy and utterly readable. There have even been times when I got a hearty laugh and real mental stimulation from occasional keen satire and provocatively barbed retorts. For the several years that I have been an assiduous reader of your periodical, only once have I encountered a controversy waged in the aforesaid column which exceeded the bounds of charity, nay propriety. Now and then a correspondent allows himself to be carried away by his assurance of righteousness, making his opponent somewhat of a fool. But not often.

Furthermore, Sister Anthony should realize that it is the duty of THE COMMONWEAL to meet the subjects of her above classifications and rectify their erroneous notions, something which is often best done via this column. Since Sister Anthony serves notice to some contributors to "Communications," may I inquire "with a Parthian grin and glance" whether she was displeased at seeing her protest in print?

FRANCIS GRILL.

San Francisco, Cal.

TO the Editor: Your publication has been on our desk since the inception of your commendable work, and we have been delighted with the persistence and success of the magazine. As a proof of this success we note the vitality of your "Communications" columns, and always turn to these first. They indicate that there are some Catholics in the country with enough interest in Catholic ideas to write their views. They often contain the most valuable articles in your issue. I hope you will encourage discussion by enlarging the space allotted to communications as the pressure grows.

GORDON O'NEILL,
Editor, The Monitor.

ETHICAL ADVERTISING

New York, N. Y.

TO the Editor: In your issue of January 6, Donald Powell asks the question, "Can the acceptance by Catholic publishers of advertising copy proclaiming the marvelous powers of evident nostrums be justified ethically?" He mentions in particular the good work of the Bureau of Chemistry of the American Medical Association and the apparent disregard of this work by our own Catholic publications. Perhaps he would like to know that this Bureau of Chemistry is also an integral part of the American Dental Association and that both organizations, through their respective journals, are constantly combating this type of advertising, primarily to prevent the degradation of the professions and the exploitation of the public. In addition, another form of advertising reprehensible to the American Dental Association is the advertising dentist. This is the dentist who puts more than his name, telephone and address in a publication, and, in the Catholic papers, uses a religious appeal to attract patients. The Catholic phase of this fight has been waged by the St. Apollonia Guild, which is endeavoring to have our Catholic papers, periodicals, parish monthlies, etc., keep their papers clear of this form of advertising.

From a Catholic angle, the damage done by such advertising is threefold. First, to those of our people who accept the appearance of the advertisement in a Catholic paper as an endorsement, and place themselves trustingly in the hands of men who in many instances are not to be trusted professionally. Secondly, to our young Catholic dentists in whom bitterness is apt to be aroused when, struggling to establish themselves in their profession and translating the ideals of their Catholic education into action by subscribing to the code of ethics of the American Dental Association, they find that religious publications, instead of supporting them, support the unethical and not infrequently, unprincipled advertiser. And lastly, to Catholics generally, for the plethora of such advertisements appearing in our Catholic publications in certain locations may lead non-Catholic professional men to say, "Well, what can you expect from such a superstitious and crude lot, anyway?" weakening thereby the force of Catholic teaching and example in other fields.

Perhaps many of our Catholic publishers have never given this a thought and so are unmindful of their responsibility. I should certainly answer Mr. Powell's question in the negative.

JOSEPH J. STAHL.

WOMAN'S SOUL

St. Louis, Mo.

TO the Editor: It's a far cry from the Second Council of Macon (referred to in your editorial on Dr. Wolfe's book anent woman's soul, issue of January 13) to Tennessee. Yet I quote from "The Stammering Century," by Gilbert Seldes, page 283: "In March, 1850, she [Amelia Bloomer] reports that the legislature of Tennessee, 'have in their wisdom decided after gravely discussing the question, that women have no souls,' and presumably, as a consequence, 'no right to hold property.' "

In England, the common law, up till 1882, classified married women with infants, imbeciles and lunatics in so far as holding property was concerned. The States followed England's suit.

This "doddering calumny," as you style it, has an astonishing vitality and a wide distribution geographically. In 1928, the *Al-Hilal,* an Arabic monthly, made the same statement. I wrote the editor pointing out what you have pointed out in your editorial. I was vague as to date and place, yet although memory is perverse, it is also tenacious. I always associated the locus of the council with Georgia, and it turns to be Macon.

By the way, does it ever occur to those writers of books and editors of magazines that the Church had, up to 585, enlisted many women among the saints? How could this have been if woman had had no soul? Or is there a special heaven for soulless women? An intriguing idea!

ANTHONY TRABOULSEE.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE PLAY

By RICHARD DANA SKINNER

Distant Drums

IT WAS a fortunate day for Broadway and for the future of the American theatre when Dan Totheroh's new play, "Distant Drums," was produced last week under Guthrie McClintic's auspices and direction at the Belasco Theatre. A surprisingly large number of people still remember with keen delight "Wild Birds," Mr. Totheroh's first play to be produced in New York some six years ago. In the all too long interval since that time, many people have been waiting in the hope that some enterprising manager would recognize Mr. Totheroh's unusual poetic insight, his eager and sensitive feeling for character, and his high ideals of theatrical purpose. It was altogether fitting that Guthrie McClintic should be the manager to understand and value these qualities, and that Pauline Lord should be the actress to help bring this second play of his to life.

Over the last few years, I have written frequently about Mr. Totheroh in this vein—that he has caught the song in tragedy as no other American poet, and that, as he reached the maturity of his powers, we might expect something from him with an overwhelming impact of beauty. The present play reaffirms the first part of this opinion, but it does not quite fulfil the prophecy of the second part. "Distant Drums" is not the very great play which Mr. Totheroh is unquestionably going to write some day. It has qualities in the writing which surpass those of any other American playwright, including Eugene O'Neill. But it lacks the greatness and universality of theme which might have made it an unchallenged masterpiece.

Perhaps the matter can best be put this way—that the atmosphere and the material in the play are deeply and universally rooted in American life and tradition. But the theme, from which the action of its main character springs, is rather special. Mr. Totheroh has taken for his general setting the tragic and heroic efforts of a small band of pioneers working their way in a train of covered wagons from the crowded East to the miraculous lands of Oregon in the days of 1848. Many of the incidents of the play are based upon material which Mr. Totheroh has gathered not only from a study of the times, but from family diaries relating many intimate details not covered in the usual adventure stories of the period. If the theme of the play actually centered about this group of people as a sort of collective hero, there is no doubt that with the treatment Mr. Totheroh has given it, the play would stand among our great epics of the theatre. But this possible and implied theme is made secondary to the story of one of the women in the party, a curious and aloof character whom the leader of the troop has taken as his wife, in order to be able to claim more land from the government, and whose descent is traced from a grandmother who was burned as a witch. It is this woman who lives in mortal fear of the Indians, who are constantly camping on the outskirts of the wagon train and whose insistent drums can be heard every night by the small group of white people gathered within the circle of their camp fire. Beneath her fear, however, one detects the power of a strange fascination. Something within her responds, with curious insistency, to the summons of the Indian drums. It is actually this inner feeling, of course, rather than the Indians themselves that creates her terror. In the end, when the settlers have lost the trail in the mountains and winter threatens to extinguish them, the Indians demand that this woman, because she is the wife of the white chief, be turned over to them.

Partly through the magic of Miss Lord's acting, and partly through the interest which Mr. Totheroh has developed in the character of this woman, her progress through nameless fear to a sort of exultant self-sacrifice becomes the predominant interest in the play. But she is, as I have indicated, a very special character. She is a woman who acts as she does only because of her curious ancestry and vague mistrust of herself. In many ways she is forlorn and pathetic, never quite knowing why she exists or what purpose she has in life. She is so aloof from the emotions of the majority of the settlers that she is never able to please them and always suffers from their misunderstanding of what she does. A young apprentice to the leader of the group falls deeply in love with her and, although she mentally reciprocates his affection, she remains essentially loyal to her husband whom she cannot love and whose love for her is more a matter of personal pride than of any honorable instinct. When her husband discovers what is going on, he fails to give her the benefit of the doubt and his pride is so deeply wounded that he is more than ready to turn her over to the Indian chief as the price of life for the rest of the party. It is only then that this curious and futile creature believes she has discovered a real meaning in her life. She has lived for this one day—when she can save others through her own sacrifice. Everything that has been obscure now has a meaning. Yet, in spite of this apparent explanation, it is obvious that the mystical fascination of the Indians and the rhythm of their drums plays no small part in making her sacrifice easier.

From all this, it can be seen that Mr. Totheroh has constructed a character play in unusual and interesting surroundings rather than a play with a definite theme. If the group of pioneers formed a collective hero, then we could say that the play answered the question whether or not a group of people in peril of their lives would sacrifice one of their number as the price of safety. If this strange woman herself were less torn between dread and fascination, as a result of the call of the drums, we could say that the play clearly answered the question of whether this woman were capable of ultimate and heroic sacrifice for the sake of others. But the pioneer group of men and women merely form the atmospheric accompaniment of the story of this one woman, and her own story, so far as the play carries it forward, never quite makes clear whether she is yielding willingly to the mystical call of the wild or sacrificing herself as a victim. Her ultimate action seems to be a combination of both impulses, and from the point of view of a play, this leaves too many matters in doubt.

Yet, in spite of this major defect, which I have taken some pains to analyze chiefly because of my deep respect for Mr. Totheroh's extraordinary ability, the play does manage, through a hundred minor touches and through three or four superb individual scenes, to cast a spell of its own. It has overtones which linger with one for days after. In his feeling for the humanity and for the heroism of his characters, in his sense of the almost supernatural powers at work in the lives of these people, and in the use of a dialogue which is poetic in impulse, though not in form, Mr. Totheroh has achieved a richness and beauty equal in every way to the promise of his earlier work and raising him to a place of distinction among our contemporary dramatists. He may now rest there, secure, until the time when he writes the wholly great play of which he is capable.

Miss Lord's acting adds a great deal to fill the gap left by the lack of a clear theme in the play itself. She takes the utmost advantage of the sensitive and quivering lines which Mr. Totheroh has written for her, and makes of this woman a character to linger long in the memory. Miss Lord, of course, is an artist of distinctly limited range in the sense that she absorbs

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

everything to herself. Yet she manages to make each part credible, so that one can easily believe that her distinct personal mannerisms are part and parcel of the part itself. Within her limitations, however, Miss Lord knows how to convey more implied feeling than any other actress on our stage. Sometimes her gestures have the fire of sheer genius—as in one moment in this play when she speaks of tearing the soil apart to make things grow in it. One feels, for an instant, as though she herself were part of the earth, literally tearing herself open to become a source of new life. Others in the cast do extraordinarily well in sustaining the difficult and elusive mood of the story. Beulah Bondi, as one of the pioneer women, adds considerably to her stature as an artist. A newcomer on Broadway, Mary Michael, as a young mother, shows very great promise of becoming an important actress somewhat of the type of Miss Lord herself. All in all, the play, its casting and direction, and the setting, which uses the semi-circle of chained wagons as the background for the whole action, form a very distinguished contribution to the season. (At the Belasco Theatre.)

Some Thoughts on O'Neill and Sophocles

THE SPAN of a few weeks has not served to enlarge or dignify the perspective in which I continue to see Eugene O'Neill's "Mourning Becomes Electra." To me it remains an extremely well-written melodrama, using many of the oldest tricks of melodramatic writing, to which is added that intensity of emotional feeling of which O'Neill is capable whenever he drops the attitude of trying to be a philosopher. The greatest strength of his "Electra" comes from the very fact that he is no longer trying to philosophize and that he is merely trying to tell a sinister story with all the power of his ready imagination, of his verbal aptitude and of his instinct for unduly morbid psychology. But a fresh view of one of the Greek originals (Blanche Yurka's "Electra") only increases my certainty that there is not the least trace of anything truly Greek in "Mourning Becomes Electra."

In the first place, O'Neill has palpably not found any substitute for the Greek sense of fate in the psychological abnormalities of the Mannon family. It may be very interesting as a study in hidden motivations of crime to presuppose, as O'Neill does, a series of sinister complexes and abnormal attachments between various members of the family, but I submit first of all that it is quite unnecessary, so far as it is supposed to supply motivations for the plot, and second, that because of being superfluous, it robs the play of the very dignity of that sense of fate with which O'Neill hoped to endow it.

In the Sophocles "Electra," by contrast, the mere fact that Clytemnestra has murdered Electra's father for the chief purpose of being able to marry Aegisthos is quite enough to justify all of Electra's storms of emotion. There is no hint, in this particular Greek version, that Electra's reverence for her father surpasses in any degree that which any normal daughter might feel. And certainly the attitude of Sophocles's Orestes is in no wise complicated either by an abnormal attachment to his sister or by a weak-kneed and inexplicable devotion to his mother. The problem is as clear and simple as the sunshine of the Attic hills themselves. It is simply this: Shall Orestes and Electra take vengeance on their mother or not? They believe they are commanded to do so by the gods. They act on this command presumably because under the laws of the state there is no other authority capable of taking justice into its own hands. They are conscious of the horror of their deed. They steel themselves to it even though in revenge of one crime they are committing another. That is Greek. It is also high tragedy!

BOOKS

On the Eastern Front

The Unknown War, by the Right Honorable Winston S. Churchill. New York: Charles Scribner's Sons. $5.00.

IN DISCUSSING the skilful movements of the German East Prussian Army on the eve of Tannenberg, Mr. Churchill concludes with the simple statement, "This is the way to make war"; and on reading Mr. Churchill's book one is tempted to say, "This is the way to write history." It is certainly one way to write history, and there are those who still believe that the chronicle method at its highest, when that method employs a deep understanding of the psychology of the protagonists with a knowledge of the economic, social and political background and temper of the time, is still the most valuable contribution to be made by the historian. Mr. Churchill's books on the Great War are of this type. No one who has followed his political career would look for a work from his pen written from philosophical olympian heights. He is and always has been a man of action, and his love of action is what informs his writing: a love which often rises to a white heat of intensity which transmutes his words and phrases into living, flaming things. In pure power of writing, in vividness, in clarity, in restrained rhetorical effect, he is without an equal among those who have written, at least in the English tongue, about the war.

"The Unknown War," which takes up the struggle on the Eastern front, Mr. Churchill has written *con amore,* for though he had no personal contact with this field of operations, he was in his efforts within the British Cabinet known as an "Easterner," and he has in this volume taken up that epic and little-understood series of campaigns with the fervor of an apostle. Of it he has written brilliantly, in it he has made the strategy of the battles superbly clear, but best of all he has presented the facts with splendid impartiality. Perhaps slightly less impartial are the first seven chapters, which deal with the causes of the war and the chief protagonists of its inception, but even here one feels an admirable effort and largely a successful one to be fair.

There is of course no space here to give Mr. Churchill's arguments in apportioning the guilt for the outbreak of the war. It is enough to say that his chief criminals are the man who fired the shot which killed Franz Ferdinand, the Serbian leaders who egged him on, Field Marshal Conrad Von Hotzendorf for his fanatical insistence on the crushing of Serbia, Count Berchtold for his handling of Austrian diplomacy, the kaiser for encouraging Berchtold in his course with Serbia, and Von Jagow for withholding from the kaiser the Serbian reply to Austria's ultimatum until it was too late for him to prevent Austria's declaring war. But it is worth quoting the final sentences of Churchill's withering indictment of Berchtold: "We gaze with mournful wonder upon his doubting eyes and his weak, half-constructed jaw; we contemplate a human face in which there is no element of symmetry or massiveness. We are appalled that from such lips should have issued commands more fateful to the material fortunes of mankind than any spoken by the greatest sovereigns, warriors, jurists, philosophers and statesmen of the past. Berchtold is the epitome of this age when the affairs of Brobdingnag are managed by the Lilliputians." And on the whole, despite Mr. Harry Elmer Barnes and other apologists for the Teutonic nations, Mr. Churchill has in these opening chapters pretty accurately placed the guilt for the final crisis, whatever may have been its deeper causes and implications.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The rest of "The Unknown War" deals entirely with the various campaigns in the East, their leaders, and their results. Again let me quote: "A hundred cities prepared to acclaim their triumphs. But all were defeated; all were stricken; everything that they had given was given in vain. . . . Nothing was gained by any. They floundered in the mud, they perished in the snow-drifts, they starved in the frost. Those that survived, the veterans of countless battle-days, returned, whether with the laurels of victory or tidings of disaster, to homes engulfed already in catastrophe."

It is the German army which is the true hero of these campaigns, though the Russian common soldier wins from Mr. Churchill his accolade as well. There are many things which he puts in their true light, among them the fact that it was General Hoffman who issued the orders for the victory of Tannenberg and General von François who clinched it by disobeying Ludendorff's instructions. He shows beautifully too how big a part chance played in the campaigns and how the Germans made possible the victory of Tannenberg when they learned from the Russian radio that Rennenkampf was not advancing, while a similar chance saved the Austrian army from annihilation at Rava Russka giving Auffenberg time to retreat before Pleve had got across his communications. It is odd too that the greatest strategical success in the East, the break-through at Tarnow, was the work of Falkenhayn and not of Hindenburg and Ludendorff.

It is indeed an unknown war and one which will probably be disputed about until the end of time. But one thing is certain, Winston Churchill has made of it a narrative which will surely last as long as men love to read of heroism in writing that is worthy of it.

GRENVILLE VERNON.

An Epic of Labor

The Work, Wealth and Happiness of Mankind, by H. G. Wells. New York: Doubleday, Doran and Company, Incorporated. $7.50.

THE COLOSSAL industry of Mr. Wells, and his unquenchable desire to impart information, have borne fruit in a couple of massive volumes, too weighty to hold, but not too heavy to read. This encyclopaedic work, following "The Outline of History" and "The Science of Life," completes the trilogy, and leaves the author at liberty to rest for the remainder of his days. It reviews the economic history of man—man who has lived by his wits from the earliest era; man the raider, the toiler, the thinker, the conqueror, the conquered. With that "imperfect instrument," the human brain, he has made an imperfect world, full of pride and purpose and pain. Mr. Wells recognizes these attributes dispassionately. He deals with forces rather than with humanity. One cannot praise steam or sympathize with electricity.

It is inevitable that in such a book certain episodes should be assigned more space than they deserve and that others should be blotted out from the story. Even Mr. Wells cannot tell everything. He has a great deal to say about the horrors of Putumayo and the Congo, when the rubber trade was pouring money into Europe. He says it, not with the caution of one who sifts evidence; but with the gusto of one who believes everything that is charged. He grows eloquent in describing the unhappy conditions under which children worked in mills and factories a hundred years ago. But the Russian lumber camps, which today represent the sole survival of forced labor, he dismisses with two lines which tolerate rather than condemn.

The chapters on wealth and currency are the most interest-

ALTMAN

JANUARY SALE of MEN'S SUITS

Hand-tailored from choice woolens representing the finer type of clothing that Altman regularly features at $50 to $75.

$35

This special sale should not be missed

MEN'S CLOTHING—*Sixth Floor*

B. ALTMAN & CO.

Fifth Avenue at 34th Street

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEXT WEEK

THE PUBLIC DOMAIN, by Joseph Conrad Fehr, tells of the broad areas in eleven Western states which are still the property of the American people as a whole, of what they consist, of their potential usefulness, and of what is being done with this land by the government. This public domain equals more than one-third of the area in cultivation in the United States, and one-tenth of the entire land area of our country. . . . UT UNUM SINT, by Leonid I. Strakhovsky, touching those fragments of the Church founded by Our Blessed Lord, Who prayed "Ut unum sint," which though dissenting have preserved the spiritual values and mystic life of early Christianity, describes the monastic foundation started at the instance of His Holiness Pope Pius XI to prepare the way for the union of churches. . . . THE FOUR LAST THINGS, by Sister M. Madeleva, is a literary and philosophical commentary by a poet on a spacious and exalted, and possibly major, poem by a contemporary. . . . MEETING THE SALARY CUT is an anonymous human document, the authenticity of which has been vouched for, and which has all the internal evidence of being an impressively real drama of present day conditions which are everywhere staring us in the face. . . . CATHOLIC HISTORY, by Margaret M. Williamsen, is a news account of the annual convention of the American Catholic Historical Association and reflects a wide range of information on the world today.

ing in the book. There is an admirable sketch of Mr. Rockefeller, great raider and great philanthropist. There is much disheartening information, as, for example, the annual loss of $1,000,000,000 by Americans "in too sanguine investments." And there is a telling sentence laden with discouragement: "We can no longer doubt that a few hundred million economically active people could clothe and house all the rest of the race." In other words, man's creative brain has robbed men of their livelihood, and the world no longer needs the vast majority of her children.

Mr. Wells is for the most part a serene observer and annotator. He manifests from time to time a faint distaste for religion, which is quickened into active antagonism to the Church of Rome because that unmoved body "deflects education from modern ends." Its attitude to birth control is inconceivable to the author, as it must naturally be inconceivable to anyone who does not count the spiritual value of souls. We can also discern a nervous hostility to the patriotic bent of Mr. Rudyard Kipling's mind. Mr. Wells seems disposed to think that Mr. Kipling and the deceased "cannon king," Mr. Alfred Krupp, were "twin begetters" of the World War.

The illustrations add materially to the value of the two big books. They are for the most part representations of vast industrial processes, and they are admirably reproduced. The pictures of a beauty parlor, of a circus booth, and of the ubiquitous girl in bathing undress with which newspaper readers are wearily familiar, have no affiliations with the sober and august company in which they find themselves.

For Mr. Wells is preëminently a serious writer. Not a deep thinker, or one who compels his readers to think (as did William James, and as does George Santayana); but a conscientious collector and transmitter of phenomena, with which he has a prodigious acquaintance.

AGNES REPPLIER.

For the Stage

Catherine the Valiant, by Urban Nagle, O.P. New York: Longmans, Green and Company. $1.50.

Current Plays, listed by the Reverend M. Helfen. Briggsville, Wisconsin: Catholic Dramatic Movement. Free to members.

The Higher Court, by M. E. M. Young. London: Burns, Oates and Washbourne, Limited.

The Cherry Bough, by Cathal O'Byrne. Belfast: Irish News, Limited. $.50.

BROTHER URBAN NAGLE may be remembered as the author of "Barter," the biblical play which won the 1928 Drama League-Longmans, Green and Company contest. That play showed promise and was a refreshing improvement on the output of most "religious" dramatists. Brother Nagle's new play, "Catherine the Valiant," is a romance of the early Renaissance in which Saint Catherine of Siena cuts through a web of ambition and deceit to bring Pope Gregory XI back to Rome and end the Avignon exile, and manages incidentally to see that the course of true love runs smoothly. It has the virtues of a complicated plot handled with dexterity, dialogue that is pithy, and that indefinable quality which we call "feeling for the theatre." It is not free, indeed, from some of the faults which so often make religious drama ring hollow: sentimentality, type characterizations, and high-sounding rhetoric. But these failings are only occasional in Brother Nagle's work; and it is to be hoped that Catholic schools and clubs will see in his writings their opportunity for producing plays that will appeal to intelligent people, not alone to the purely sentimental.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"Current Plays for Little Theatres (White List and Description)" is the first of a series of pamphlets issued by the Reverend M. Helfen, national director of the Catholic Dramatic Movement. The plays listed do not promise any high quality; but that is advisedly incidental to the organization's main object, the production of clean plays—as Father Helfen says, "Art not for art's sake only, but submitted to the rules of decency and Christian principles and so elevated to higher standards."

"The Higher Court," by M. E. M. Young, is a four-act play in which a poor Catholic girl rejects a glamorous and wealthy young suitor upon discovering that he has been divorced. The moral is pointed, unequivocal, for it has to win over a strong love between the two. The author has an uncommon knack for an intimate, family sort of dialogue, and this quality enlivens a story otherwise quite banal up to the dénouement. Apart from the lesson drawn in its ending, the play is uninteresting because of its naïveté.

"The Cherry Bough" is a very short nativity play by Cathal O'Byrne, neither better nor worse than most Christmas plays intended for children. Sugary and rhetorical, it is yet simple of production and might do for youngsters of about twelve.

HARRY MCGUIRE.

With Malice to None

Torchlights to the Cherokees: The Brainerd Mission, by Robert Sparks Walker. New York: The Macmillan Company. $3.00.

IN THE early years of the nineteenth century, the Cherokees could properly be considered an alien people, since they constituted a separate nation, recognized as such by the United States, with their own constitution, laws, governing body, and judiciary. At the same time, since they were heathen almost to a man, it became the good part of the American Board of Foreign Missions to establish among them a center for the diffusion of light and learning. From its foundation near what is now Chattanooga in 1816 until the dispersal of the Cherokees in 1838, Brainerd Mission played a notable part in the development of Cherokee aspirations. If, as events finally demonstrated, its work was not enough to save the Indian nation, that was because what the Cherokees needed, apart from schools and missions, was an efficient military organization. Nowadays when the United States intervenes in the affairs of a struggling minor nation, its very first concern is to set up a native gendarmerie which may one day be strong enough to protect it from ambitious neighbors of what color soever. Thus in the Caribbean, the most conspicuous American missionaries today are certainly the United States Marines. But we are a more sporting people than our, by now, sufficiently lambasted forefathers, many of whom hotly resented attempts to improve the lot of the Indians, by missionaries or anybody else, and who seized the first opportunity to kick the Cherokees and others into the gradually deepening twilight of the Western plains.

With malice toward none, with charity for all, Mr. Walker writes his chronicle of the men who founded, developed and maintained Brainerd Mission. Obscurity has long enveloped their names and works. The fact that the mission ever existed was unknown in Chattanooga ten years ago, and this will give some idea of the task which Mr. Walker has been about. The book is not particularly well written, but anyone interested in the history of the frontier will, because of his charming industry, forgive Mr. Walker his sometimes obtrusive eloquence.

VINCENT ENGELS.

Mount Washington Country School for Boys

MOUNT WASHINGTON, MD.

In proximity to Mount Saint Agnes Girls' School is the Mount Washington Country School, the ideal boarding and day school for Boys.

Gymnasium and Swimming Pool
Cafeteria Service for Day Pupils

Reservations limited—Boys from Six to Thirteen Years of Age.

SAVE-A-LIFE FARM
Nyack, N. Y.

ECONOMY SHOP
77-79 West 170th Street, New York
Corner Boscobel Avenue

Proceeds devoted to supplying pure milk and fresh vegetables to undernourished and delicate children from the crowded districts of New York.
A telephone message to WEstchester 7-5725 will bring a truck to your door for anything and everything you do not want.
Parcel post packages solicited.

Sisters of Our Lady of Christian Doctrine
1427 Doris Street, Westchester, N. Y.

PRAY THE MASS!

do you pray at Mass? OR do you pray the Mass? do you merely attend? OR do you assist at Mass? do you suffer many distractions? OR do you take part in the Mass?

THE LEAFLET MISSAL is the text of the Mass in English. Each Sunday's Mass is printed on a separate Leaflet. It is mailed to you like a magazine. Anyone can use it without previous instruction. It will enable you to assist at, take part in, and understand the Mass perfectly. With it you will be saying the words of the Mass exactly as the priest reads the Missal on the Altar.

Your name and address will bring it to you for one year.

Subscribe at once.

Enclosed find one Dollar. Send the LEAFLET MISSAL to:

Name.....
Street.....
City.....State.....

THE LEAFLET MISSAL, 244 Dayton Ave.
St. Paul, Minnesota

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE COLLEGE OF ST. CATHERINE

ST. PAUL, MINNESOTA

A Standard Catholic College for Women of the Northwest

The only exclusively women's college in the Twin Cities. Regular courses in Arts and Sciences

Member of North Central Association of Colleges and the Association of American University Women. On approved list of The Catholic Association and of The Association of American Universities. The A.B. degree has international recognition.

For information address The Office of the Dean

Cleveland Ave. and Randolph St. ST. PAUL, MINN.

THE CLERGY REVIEW

A Monthly Professional Magazine Conducted by Professors of the English Catholic Colleges

THE EDITORIAL BOARD

comprises the Presidents of the English Seminaries at home and abroad, under the chairmanship of His Grace Archbishop Downey. The Joint Editors are:—

The Right Rev. Mgr. E. Canon Myers, M.A.,
(President of St. Edmund's College, Old Hall, Ware)
The Rev. T. E. Flynn, Ph.D., M.A.,
(Vice-President of St. Joseph's College, Upholland)

with the collaboration of the Right Rev. Mgr. Canon George, D.D., Ph.D. and the Rev. John T. Arendzen, D.D., Ph.D., M.A.

PUBLISHED ON THE FIRST OF EACH MONTH

Subscription $5.00 a year—12 issues by mail

A full prospectus in the same format as the Review, and all particulars will be sent in response to a postcard addressed to:—

The Manager, THE UNIVERSE,
1, Arundel Street, LONDON, W.C. 2.

HEAR THE CATHOLIC HOUR

Sponsored by the National Council of Catholic Men, in cooperation with the National Broadcasting Company

THIRTY MINUTES OF INSTRUCTION AND ENJOYMENT

Addresses on Subjects of Supreme Importance by Catholic Scholars of Distinction—Sacred Music of the Masters, sung by the Paulist Choristers and other vocalists of note. Instrumental music of highest quality.

ONE OF RADIO'S FINEST OFFERINGS

These programs are broadcast by forty-six Stations of the National Broadcasting Company's Red Network every Sunday 6 to 6:30 o'clock, Eastern Standard Time.

Your Station would like to have your opinion of the Catholic Hour—and we should like to have your moral and material support for it.

HELP TO ASSURE ITS PERMANENCE

National Council of Catholic Men

1314 Massachusetts Avenue Washington, D. C.

Barbless Satire

The Swiss Family Manhattan, by Christopher Morley. New York: Doubleday, Doran and Company, Incorporated. $2.50.

TO KEEP a satire barbless and well within the bounds of complete good humor; to fuse so perfect a union of story and parody that the two seem genetically related—this is a job as delicate as any writer cares to undertake. And Christopher Morley does it superbly in his new satire on American life, "The Swiss Family Manhattan."

Paul, a humorless little clerk of the Bureau of the League of Nations, whose idea of a rollicking birthday gift for his fifteen-year-old son Fritz is the Baltic Mixed Commission's report on Double Taxation, this same Paul goes on a between-season cruise in a giant dirigible. With him are his comely Gretchen and their two sons, Fritz and little Otto.

Somewhere off the American coast the between-season cruise meets disaster, and safely—if somewhat breezily—launched in a flying life raft, the little Swiss group drift through space, and finally land in what they believe to be the branches of a giant tree. Dawn however reveals them informally grouped around the mooring mast of the Empire State Building, though in both Paul's and Gretchen's minds the tree idea persists for some time.

Paul, who never has been outside his native Geneva, consistently enough has just finished the manuscript of his book, "The History of Human Reason," and naturally feels himself wholly capable of dealing with the antlike anthropoids which can be seen moving along the lanes and byways far below. In his descent to the American street level Paul has failed however to reckon with Gazelle. (Anyway that is what she is called in Mr. Morley's book.)

Gazelle, quaint child, takes the bewildered little Swiss on a protracted lecture tour through the states where he speaks, not on "The History of Human Reason," but on "What a Young Nation Ought to Know"! He becomes another Keyserling, Grand Duke, Coué.

Meanwhile Gretchen and the boys, with perfect Alpine composure, open a speakeasy which pays from the start, and await papa's return. It so happens that between lectures Gazelle has discovered a Mr. Cameron (and he her), so the homecoming of Paul is quite pleasant, in a highly restrained Swiss manner of speaking.

The story ends on a jubilant note with the League of Nations Filling Station and Hot Dog Stand doing a nice business out along National Route Number 27, with our adventurous family in charge.

"The Swiss Family Manhattan" is as keen a piece of writing as Christopher Morley has ever done.

MARGUERITE VANCE.

Sacred Assisi

The Franciscan Adventure, by Vida Dutton Scudder. New York: E. P. Dutton and Company, Incorporated. $5.00.

MISS SCUDDER'S other books seem natural preparations for this one, into which she has put years of thought and feeling. What did Saint Francis set out to accomplish? In how far was he the perfect form of what had hitherto been realized imperfectly; and to how great an extent did his ideal modify the practice of later ages? These questions are asked and answered by telling anew one hundred years of Franciscan history. The narrative is so lucid, the point of view usually so admirable, that Miss Scudder need apologize to none for having added another large book to the truly vast literature of the subject.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

It has always been difficult to deal with Franciscan precursors. Either one says too much about them and eliminates the splendid originality of the Poverello, or one skims over them and leaves an historical phenomenon unexplained. I think Miss Scudder has done just the right thing. Tactful enough to distinguish where abrupt separation would mar the unity of reality, she is however able to associate events intuitively in a manner which the Catholic reader, in particular, will feel is adequate.

Thereupon Francis himself appears. The central figure of modern spiritual history he indubitably is; and as such men tend, according to their desires, to simplify him, sentimentalize him, rationalize him. Miss Scudder succeeds in making us discern once again how admirably complex and organic a man the Poverello was. Even during his lifetime, however, it has been clear that this many-sided saint was dedicated to one vision. This he refused to try to reconcile with all else, and even the common sense of his own brethren was a force by which he refused to be budged. Change was inevitable after his death. It brought new significance to the order, but the original white light was destined to wane gradually. The chronicle is often painful, and Miss Scudder is too good a historian to spare her readers. After all, that is as it should be.

The chief merit of this volume is the social setting which renders possible a social exordium. That the central business of the Christian is love can be said very easily; but understanding what it means, especially in so far as the giving of oneself for others is concerned, remains fearfully hard. But it is beautiful—the one eternally, abidingly beautiful thing on earth. The radiance of it seems to lie about the present book, which teaches that "the sense of the Whole is the only healing for our social ills."

GEORGE N. SHUSTER.

Ancient Mexico

Old Mother Mexico, by Harry Carr. Boston: Houghton Mifflin Company. $3.00.

HARRY CARR, columnist of the Los Angeles *Times*, attempts to capture the glamor and romance of Mexico on a journey through the land. "Old Mother Mexico" begins with strained admiration which settles down later to a more natural style. As Mr. Carr warms to his work he drops his rhetoric and becomes more interesting as a result.

His best passages are gleaned from his comments on the inheritance left to the Mexican people by the Spanish missionaries, Father Junipero Serra, Father Eusebio Kino and many others. These names are household words in Mexico and the feast days of these men are elaborately celebrated. Mr. Carr wishing to understand thoroughly his beloved Mexico, goes to the heart of the people, unchangeably rooted in their religious traditions. Emerging doubtful of the truth of their belief, he yet sees its positive usefulness in keeping the nation happy and intact.

In the cathedrals of Mexico the author has found living the traditions and customs of the people. He believes that the architecture of these monuments to religion reflects the lives of the congregations, and so contrasts the Cathedral of Mexico City, "which suggests a religious exposition—an art collection," and is typical of the Spanish temperament, with the "central motif of cohesion and focus" of the one at Morelia, built in the true Mexican style.

"Mexico is the mother of our West," and it is through a delightful panorama of Old Mother Mexico that we are conducted by Harry Carr.

J. NICHOLAS SHRIVER, JR.

To the Faithful of the Archdiocese of New York

A LASTING REMEMBRANCE

The Framing of Your Perpetual Membership Certificate or That of Your Dear Departed Will Be a Remembrance of Your Charity to Catholic Missions and Also of the Spiritual Benefits From the Masses, Prayers, and Good Works of Over 65,000 Missionaries.

Perpetual Membership $40.00
Framing 1.00

We Also Remind You to Mention Our Charity in Your Will

The SOCIETY For the PROPAGATION of the FAITH
462 Madison Ave., N. Y. City (Cor. E. 51st St.)
Phone—PLaza 3-4476

Rt. Rev. John J. Dunn, D.D., V.G. *Chairman* — Rev. Thomas J. McDonnell *Director*

Madonna House Benefit Shop

Proceeds for the poor of the Lower East Side
QUEENSBORO BRIDGE MARKET
59th Street and First Avenue
Telephone VO lunteer 5-3123

We Need
Furniture
House Furnishings
Clothing

A truck will call for anything you do not want.
Help the victims of the unemployment situation!

MADONNA HOUSE
169-175 Cherry Street New York City

ORATE FRATRES

A Review Devoted to the Liturgical Apostolate

For nearly four years *Orate Fratres* has been working for the cause of the Liturgical Apostolate, a movement which is active in every part of the world and aims to foster a more diligent and intelligent participation in the Church's solemn liturgy.

Founded and edited by the Benedictine monks of St. John's Abbey, Collegeville, Minnesota, with the assistance of the following associate editors:

Mr. Donald Attwater, Tal-y-bont, North Wales.
Rev. William Busch, St. Paul Seminary. St. Paul, Minn.
Rev. Patrick Cummins, O.S.B., Conception, Missouri.
Rev. Gerald Ellard, S.J., St. Louis, Missouri.
Rev. Martin B. Hellriegel, O'Fallon, Missouri.
Rev. John T. McMahon, Perth, West Australia.
Rev. Leo F. Miller, Columbus, Ohio
Rev. James E. O'Mahony, O.S.F.C., Cork, Ireland.
Rev. Richard E. Power, Springfield, Mass.
Mrs. Justine B. Ward, Washington, D. C.

Published every four weeks, beginning with Advent. 48 pp. $2.00 per year.

Write for free sample copy and descriptive leaflet which tells of the need and aims of the Liturgical Apostolate.

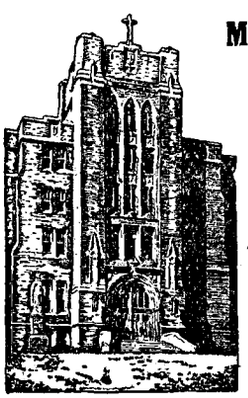
THE LITURGICAL PRESS
COLLEGEVILLE MINNESOTA

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EXPERT EDITING
OF
THESES—ARTICLES—BOOKS
Ten years' experience
Research work Typing Proofreading
Box 105, The Commonweal

St. Hilda Guild, Inc.
CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
131 EAST 47th STREET NEW YORK
ELdorado 5-1058

The DOMINICAN COLLEGE
of San Rafael
(Incorporated 1891)
A COLLEGE FOR WOMEN
Resident and Non-Resident Students Conducted by Sisters of St. Dominic. The Dominican College is on the List of Colleges Approved by Association of American Universities.
A Member of the American Association of University Women
In the SCHOOL OF MUSIC, special certificates are granted, and the degree of BACHELOR OF MUSIC is conferred.
For full particulars address The Secretary, DOMINICAN COLLEGE, San Rafael, California.
PREPARATORY DEPARTMENT, DOMINICAN HIGH SCHOOL
San Rafael, California


MT. ST. MARY-ON-THE-HUDSON
NEWBURGH, N. Y.
The school that emphasizes character and health in a truly Catholic atmosphere.
Definite preparation for a career in college, business, art, music. Scholastic standards accredited by the University of the State of New York.
Modern fireproof buildings. Sixty-five-acre campus. High altitude.
New gymnasium; athletic field.
Illustrated booklet upon request.
Sisters of St. Dominic

BURR PRINTING HOUSE
FOUNDED 1887
FRANKFORT AND JACOB STREETS
NEW YORK, N. Y.
CATALOGUES, MAGAZINES, BOOKS
AND COMMERCIAL PRINTING

Briefer Mention

Guests of the Nation, by Frank O'Connor. New York: The Macmillan Company. $2.00.

THIS is an interesting collection of stories dealing with the Irish Rebellion. The author has a fine sense of humor, as is evidenced by a few, quietly comic tales and by well-distributed flashes of wit. Most of the incidents, however, are serious: the execution of two hostages who had endeared themselves to their captors, the killing of a former comrade, or the sudden death of a woman revealing the tragic, hidden life of a sane sister whom everyone had believed mad. Many phases of life during this eventful period in Ireland are presented: bombing parties, night raids, arrests, flights, betrayals—and in the end little accomplished. Yet there is no lasting bitterness here. Rather a melancholy sweetness pervades the whole and leaves a pleasant memory.

The Anthology of English Prose; edited by Herbert Read and Bonamy Dobree. New York: The Viking Press. $3.00.

OF PROSE anthologies in the strict sense there are not so many, though Sir Arthur Quiller-Couch once produced a very good one. Messrs. Read and Dobree go about their business with the cool determination of the younger era. They have a definition of what prose ought to be. They are absolutely sure of what it ought not to be. But the result is none the less a very interesting and diversified compendium, which can be read almost from cover to cover. Not a few of the authors are strangers to most anthologies, and the selections from the great often have the charm of unfamiliarity.

Hurricane, by Nahum Sabsay. New York: Charles Scribner's Sons. $2.50.

THAT Mr. Sabsay is no exquisite stylist is hardly a fault of his own, since he learned to write with the aid of dictionaries, a fact often somewhat evident from his prose. Still, for all its pedestrian quality, it is not infrequently brought to life by the spirit of veracity that underlies this novel of the first Russian revolution. The value of this book lies chiefly in that: its veracity. One does not doubt the authenticity of content. That, in itself, should be sufficient praise when what is, or was, true of Russia is hardly articulate for all the volubility that has gone into its articulation.

CONTRIBUTORS

SCRUTIN is an American newspaper correspondent of wide political experience.

MELVILLE CANE, author of "January Garden," has recently published a new book of poems, "Behind Dark Spaces."

HIS EXCELLENCY THE MOST REVEREND PIETRO FUMASONI-BIONDI is the Apostolic Delegate to the United States.

JOHN J. MCDONALD, lawyer, has had ten years of United States government service in international arbitration.

ANDERSON M. SCRUGGS, an Atlanta poet, contributes verse to current periodicals.

REV. J. M. CAMPBELL, a priest of Ames, Iowa, is interested in the Catholic rural life movement.

JEREMIAH K. DURICK is professor of English at St. Michael's College, Winooski Park, Vt.

G. C. HESELTINE, an English writer, is the author of "English Cardinals" and other books and is a frequent contributor to English and American periodicals.

COUNT IGINO GIORDANI is a member of the staff of the Vatican Library, and the author of an anthology of American Catholic writers, "Scrittori Cattolici Nordamericani."

GRENVILLE VERNON is the author of "The Image in the Path."

AGNES REPPLIER, an American essayist, is the author of many books, of which the latest are "Mère Marie of the Ursulines" and "Times and Tendencies."

HARRY MCGUIRE is the editor of *Outdoor Life*.

VINCENT ENGELS is a frequent contributor to THE COMMONWEAL.

MARGUERITE VANCE writes literary reviews and short stories for current papers and magazines.

J. NICHOLAS SHRIVER, JR., is a new contributor to THE COMMONWEAL.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED